

# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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MARCH, 1872.

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### LETTER FROM BISHOP VAIL.

REV. AND DEAR SIR : The present population of Kansas is not far from *five hundred thousand*, and the increase, it is computed, is at the rate of *one hundred thousand* per annum. The settlers are of the same class of people, and with the same needs, which characterize all the Western Missionary Jurisdictions of our Church. The State lies in among these Jurisdictions, and is almost entirely surrounded by them ; on the north, Nebraska and Dacotah ; on the north-west, Wyoming ; on the west, Colorado ; on the south-west, New Mexico ; on the south, the great Indian Territory ; and on the south-east, Arkansas. The one side which is not bounded by some of these Jurisdictions is the east side, which lies behind or beyond Missouri. The only difference between Kansas and these Western Missionary Jurisdictions, excepting Arkansas, is, that Kansas, being an agricultural country, its population is already nearly or quite as large as that of all these other Jurisdictions combined. We refer to this, because we think the importance of this State as Missionary ground has not been sufficiently appreciated in the Church. If the Gospel and the Church are to be sent to souls rather than to square miles (although Kansas reckons its eighty thousand square miles), then this State presents strong claims. The Missionary Jurisdictions are wisely and admirably arranged, and under the supervision of Bishops eminently adapted to their work. Not one dollar given to them is lost. They need all they receive, and some of them should be *much more liberally sustained*. And, while we trust that the benefactions to them may be in no measure curtailed, but rather largely increased, we do think that a more just and liberal consideration should be given by the Church to the Missionary claims of the important central State of Kansas.

The number of Clergy at present canonically connected with the Diocese is, including the Bishop, *twenty-five*. Of these, *four* are absent from the Diocese : one Presbyterian a Chaplain in the Navy, two Presbyters seeking employment elsewhere, and one Deacon studying at the Divinity School in Philadelphia, and assisting a Rector in that city. Two others are Chaplains in the Army, but both doing Missionary duty besides. Two others are College Professors, one in the State Agricultural College, and one in the State University, both doing Missionary duty besides. One other is the Principal of the College of the Sisters of Bethany, or the Diocesan Seminary for Girls, and is doing efficient Missionary duty besides. The others are either techni-

cally Rectors or Missionaries, but all doing Missionary work at more than one point.

The present Diocesan entered upon his eighth year, as such, on the 15th of December last. He has had the privilege of seeing the number of his Clergy *increased some fivefold* in the course of the *seven* years of his Episcopate. Of those who were connected with the Diocese when he entered it, *only two* are now actually resident therein, while two others absent are still canonically resident. Two candidates for Deacon's Orders wait to be ordained, and two for Priest's Orders.

With our present limited force we are doing Missionary and parish work more or less in some *thirty-one counties*, and at about *fifty* different points. *Fourteen* churches are built and consecrated, or ready to be consecrated. *Four* others are now in process of being built. There are several points where the people desire to build, but are not able to make the start. At any of these points the sum of \$500, given from an outside friend or friends, will, humanly speaking, secure the church building, and thus, by God's blessing, almost invariably secure the permanency of the parish. We will explain this. To the \$500, with its evidence of sympathy and its encouragement, the people will add, according to their ability, another \$500, or \$1,000, or \$1,500, and thus put up the shell of their church, or enclose it, that is, put up the walls or cover the frame, put on the roof, lay the floor, set in plain windows. Then in this shell, with cheap portable seats and a stove, they will meet for worship. The next year, perhaps, they will make another effort, and do up the carpenter's work, except the pews and the chancel furniture. The next year, perhaps, they will have the plastering done. And the year following they will put in the pews, and furnish the chancel, etc. Thus, in the course of four or five or six years, they will get the church completed (I have one that was *nine* years in being completed), and all this of themselves from the start given by that first \$500, which carried them over that great pinch in their first weakness. So it operates in all our western Missionary work. Two kind friends have given me, this winter, each \$500 for this purpose, and thus have secured two churches and two parishes. I trust others will do likewise. It is one of the most useful methods of giving money and of advancing Missions. Is there any reader who can give \$500 or \$5,000, and thus help to build one church or ten churches, and establish Church privileges in one or in ten towns henceforth?

We have not time to give incidents illustrative of our Missionary work. Every locality, every point, has its own history of Christian love and desire and zeal and self-sacrifice and patient waiting and eventually of success.

It may be profitable to show *how others estimate the importance of this great Central State*. The Presbyterians of the United States are *to-day* supporting—aiding by small or large appropriations—between *seventy and eighty* Missionaries in this one new State of Kansas, more by many than in any other far-Western State or Territory. They are for this purpose spending some \$18,000 *per annum*. The Orthodox Congregationalists of the United States are *to-day* supporting between *sixty and seventy* Missionaries in the one State of Kansas, at an *expense of \$22,000 per annum*; their Missions averaging a larger cost than in the other case, inasmuch as, with a stronger spirit of propagandism, they establish a larger proportion of Missions in important places where they have very few members, or perhaps none at all, to begin with. But all this shows their estimate of the importance of establishing their church in a State, which, to all discerning eyes, looms up so grandly in



the future. The Methodists have some *two hundred Ministers*, of all sorts, local and itinerant, in the State; and other Protestant bodies exert themselves proportionally. And the Roman Catholics have built their churches and settled their Priests in all of the important, and many of the unimportant, towns of the State; and, with these, they have established their colleges, and theological schools, and hospitals, and orphan asylums, and schools for boys, and schools for girls, in the different portions of the State. These facts show how others look upon this field. Compare our efforts with any of these. We need the men and the money; and does our Church need zeal, and self-denial, and true charity?

We have barely room enough left to speak of another matter connected directly with our Missionary work, and a part of it. We mean our effort to secure and permanently fix in that great Central State an institution, proportioned to the future of the State and capable of expansion, for the Christian education, with the secular, of the girls of that country—those who are to be the wives and mothers, by and by, and who are to give tone to the social life, and direction to the religious culture, of the generations to come.

The Protestant Episcopal Diocesan School is at Topeka, the capital of the State. It is legally entitled, in its charter, the “Episcopal Female Seminary.” It is a collegiate institution, with a college charter and rights. It was originated by the Rev. C. M. Callaway, one of the early Missionaries in the Territory. The parsonage which he had built, chiefly through Eastern friends, was enlarged by the addition of school-rooms and a few dormitories, still remaining a parsonage. Mr. Callaway, removing from the State, was succeeded by the Rev. Mr. Preston, who for a short time taught a small school on the premises. On his removal the school and the parish were suspended for a long time. The building had never been finished, and in this interim fell very much into decay. Six and a half years ago the Bishop succeeded in securing the services of the Rev. J. N. Lee, the present able Principal, as teacher and Missionary. In the course of the years following, the building was thoroughly repaired and completed, the rectorial right of the parish bought out, etc., and the institution has become a power, while the parish is grown into strength, and is enough for the undivided cares of its present able Rector, the Rev. John Bakewell.

The institution stands high in the public confidence. The education given is of the highest order, embracing both solid and ornamental branches, competing favorably with that given in the best schools in the country, whether East or West. Nine teachers are regularly employed. Diplomas are issued.

Last year, 1870-71, we had *one hundred and forty-eight* girls and young ladies taught in this institution, most of them boarding with relatives or other families in the city, or being local and day pupils. This year, 1871-72, the increase of boarding pupils during the first term was so large (twenty-five in all) that we have been compelled to hire a house, two blocks distant southward, for some of the teachers and some of the more earnest and reliable boarders. This is a very unhappy necessity. We ought not to be obliged to divide our family. This year we have about *one hundred and sixty* girls in the school. We have outgrown our present accommodations. The building now occupied is altogether too small for the increasing population of our State, and for the growing importance and influence of the institution.

Two blocks distant westward from the present Seminary, and three blocks distant in the same direction from *the Capitol Square of twenty acres*, from which the present building is just one block distant westward, and connected with this

Capitol Square by a broad avenue, is *another similar and corresponding square of twenty acres*, deeded by the Town Company to our institution (when Topeka was but little more than a town on paper) on the condition that it should be improved for the purposes of a Female Seminary, and therefore inalienable. On this beautiful and valuable square we have erected a building that shall be equal to our needs. With the aid of a very superior architect, J. G. Haskell, Esq., of Lawrence, Kansas, who is especially accurate in details, a plan has been designed for a building, tasteful in its proportions and impressive on the exterior, economical as to cost, and very complete as to all things essential to a perfect Boarding and Day School. It is to accommodate from eighty to one hundred boarders, and to provide for the teaching of some three hundred pupils, when stretched to its utmost capacity.

This new building is *only in part completed*. We wish to finish it. The entire exterior is done. It is, as the builders express it, *enclosed*—walls all up, with interior partition-walls and joists for floors; roofs all on and tinned and painted; windows and doors in; drains and cisterns and the well all finished; the entire exterior done, to the last stroke of paint, and to the last piece of tin, or wood, or pointing.

Upon this enclosing I have spent \$38,000. Thirty-eight thousand dollars have been collected and paid, and the beautiful building stands, all paid for, and with no debt.

I need now \$16,000 to *finish the interior*, and \$4,000 to put up cheap stable, laundry, and other out-buildings and fences necessary to the establishment; in all, say \$20,000; making the whole cost, say \$58,000.

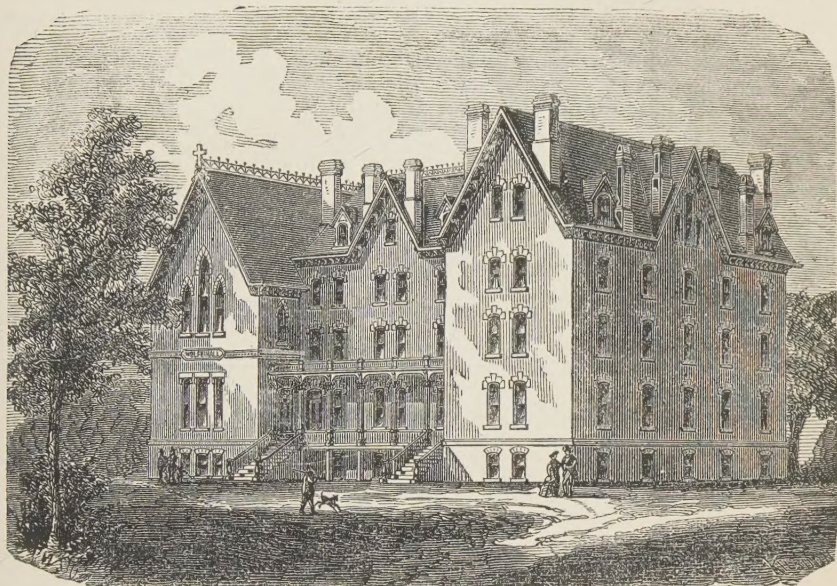
The great importance of this institution is shown from the following facts: While we have an excellent and very thorough system of Public Schools in Kansas, and while there are several denominational collegiate institutions, and a State University, and a State Agricultural College, yet, in all these, boys and girls, young men and young women, are *admitted together*. This institution is *for girls only*, and meets the wants of those parents who wish to educate their daughters in a Christian Family School, and under a parental oversight, without a distracting association with boys and young men in their susceptible youth, and when their attention should not be diverted from their studies. For this large class of persons the Roman Catholics have made extensive and costly provision, having already invested more than half a million of dollars in this direction within and on the immediate border of the State of Kansas; four of these schools, within *seventy* miles of Topeka, being valued, it is said, at more than \$100,000 each.

This school of ours is *the only* Boarding and Day School of a high order, for girls exclusively, *under Protestant control*, in all this trans-Missouri country—not only for all Kansas, but in part also for South-west Iowa, for Northern and Western Missouri, for Arkansas, for the Indian Territory, for Middle and Northern Texas, and for New Mexico; for all the portions of this immense country, which, by their railroad connections and the courses of trade, all move towards their educational centre in Kansas. This is the one and *only* Protestant agency, in this particular direction, throughout this extended region, counteracting expressly the powerful influences in this same direction of the Roman Catholic communion.

Whenever the *new* building shall be completed and occupied, the Trustees of the Seminary are bound to deed the older building, which is now in use, to another Board, who are to hold it in trust for the purposes of a Theological School and Mission House, which are greatly needed in the Diocese, for which purposes it will be sufficient for several years to come. Thus, whoso-



ever contributes to the Female Seminary will at the same time be actually giving for the Theological School; and by his one donation will be aiding two most worthy and important objects.



DESCRIPTION OF THE NEW BUILDING FOR THE EPISCOPAL FEMALE SEMINARY AT  
TOPEKA, KANSAS;

*Or, College of the Sisters of Bethany; abbreviated, College of Bethany, or, Bethany College.*

It is of three buildings or sections combined, intended, with the strictest economy, to embrace all the essentials and conveniences of an institution for the complete education of girls and young ladies. Two buildings (with steep Gothic roofs), each seventy-four feet long, the south one twenty-nine feet wide, the north one twenty-seven feet wide, their gables pointing east and west, are connected by a central building or section (having a Mansard roof) forty-four feet long between the two other buildings, and fifty feet deep, providing for verandas or piazzas, on the first and second stories, twelve feet in width, on both the east and west, along this central building. The basement of all the building is twelve feet high in the clear, and nearly all above ground, well lighted, and really equivalent for every use to a lower story.

The south section is named Wolfe Hall, after the name of Mr. John D. Wolfe, of New York, by whose munificence it is erected. It constitutes a building by itself, its windows and other distinguishing architectural points about it prominently marking its special scholastic and ecclesiastical character. It is of three stories, each seventy feet by twenty-five feet in the inside measurements. The basement contains a gymnasium of fifty-two feet by twenty-five feet, and twelve feet high, beyond which on the west end two commodious rooms or chambers are set off; over this, in the second story on the main floor, are two connected school-rooms, seventy feet by twenty-five feet, and fourteen feet high, capable of seating nearly two hundred pupils at their

desks. The third, or upper story, is the open-roof chapel of the Sisters of Bethany, St. Mary and St. Martha, the Scriptural representatives of all womankind. This beautiful collegiate chapel is seventy feet long by twenty-five feet wide, thirty-five feet from the floor to the apex of the open-roof, with side walls fourteen feet high.

The central and north sections are five stories high, including both basement and attic, which are both really as valuable as the three other stories. The apartments of the principal are in the north section. In the basement, besides the gymnasium and chambers of the south section referred to, are a dressing, shawl, and lunch-room, chiefly for the day scholars, a kitchen, a serving-room with dumbwaiter and closets, a housekeeper's room, a servants' dining and sitting-room, store-room, coal-room, and four large furnaces well guarded. The smoke and ventilating flues are all very large, and perfectly secured in the main walls. There are two sets of stairs all the way up the building. There are suitable bath-rooms, closets, and waste-pipes, and an elevator for baggage and for invalids.

The central section contains recitation-rooms, music-rooms, a library and reception-rooms, and dormitories.

The north section contains parlor, sitting-room, dining-room, infirmary, dispensary, and dormitories, with closets. In the upper story of this north section, lighted by the central gable on the north front or side, and by two flat windows in the Gothic roof on either side of the gable, is the large drawing or art-room, thus having a perfect north light, which is so desirable for such a purpose. This art-room or studio is thirty-five feet long by eighteen feet wide.

The whole building contains fifty-two rooms of all sizes, including chapel, school-rooms, etc. It is one hundred feet long, seventy-four feet deep, and averages sixty-five feet in height. Its proportions are admirable to the eye, and its arrangements all admirable for its uses. It is of a light-colored, cream-tinted, hard, limestone, rock-face, rustic or broken ashler, carefully pointed; with corners, water-table, belt course under chapel, sills and caps of doors and windows all cut; with roofs of best quality of thick tin on firm and tight sheathing. The material and work are everywhere strong and thorough. A large air-channel of heavy stone in mortar and concrete, four feet square, passes under the centre of the whole building from north to south, and a similar one, two feet by four feet, from east to west, for the furnaces. The entire basement is heavily concreted; and the entire building ratproof as well as waterproof. A large well with an unfailling flow, two stone and concrete cisterns, measuring a thousand barrels, and a thorough system of drainage for all purposes to the lower land in the rear, fill up all that is essential, and nearly all that is desirable.

Will our brethren help us in our Missionary work? Will they help us in our Educational work? God put it into their hearts so to do!

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## THE THREE MISSIONARY CHAPTERS OF AMERICAN CHURCH HISTORY.

BY THE REV. J. LLOYD BRECK, MISSIONARY.

(Continued.)

WE come now to the second great chapter in the American Church History, which treats of the planting and sustenance of the Church in the central portion of our Continent, known as the Valley of the Mississippi.



This period dates with the inauguration of the Domestic and Foreign Board of Missions by the General Convention in 1821, fifty years ago, and its Jubilee has just been celebrated in Baltimore, at the sitting of the same General Convention which created the Board. This important step formed the second great era in the history of the American Church. It was this period which developed the aggressive work designed to be done by Missionary Bishops. The first of these was Bishop Kemper, consecrated in 1835, thirty-six years ago, exercising spiritual jurisdiction over five vast Territories, all of them now great States. It was this period which inaugurated Associate Missions, of which this is their thirtieth anniversary, and which have obtained the approbation of the whole Church, and in many places have been put into practice.

The aggressive work of Missionary Bishops has placed us upon a footing far in advance of anything before known in the history of the Church in this country. It has demonstrated conclusively that we can be a Frontier Church, that our ecclesiastical system is admirably and beautifully adapted to all sorts and conditions of men ; that we are as much at home on the border as in the great Eastern cities ; in the log-cabin as truly as in the palatial residences of the rich ; in the wooden church as in the majestic stone structure ; amid the plain frontiersmen as in the company of the learned and great ones of the land ; for the newly-gathered congregation of settlers as for the old-established parishes of our East.

In this very brief period the whole Valley of the Mississippi and the whole of the Pacific Coast have been mapped out and occupied by a *living Episcopate* ; *living* in its best sense, by being *alive* to work, and taking the lead in work, so that the Church is now the first on the ground in our new towns, and the first to establish churches and Church schools. These are now found dotted all along our great trans-continental highway.

On the Pacific they begin with the Missionary College of St. Augustine, at Benicia, California, numbering already its one hundred pupils, which friends in the East aided the Associate Mission in founding there four years ago.

In coming East, we arrive first at the Salt Lake Mission, where a massive stone church is built, and where are schools of the Church established with three hundred pupils. This is the first and only successful inroad made on Mormonism with *spiritual* weapons.

Then, as we descend the Rocky Mountains, the first sights at their base are the Wolfe and Jarvis Halls already named ; boarding-schools, under Bishop Randall, the one for boys and the other for girls, both well established and patronized.

On reaching Nebraska we find the threefold cord, not easily broken—the Nebraska College and Divinity School for young men, the Brownell Hall for young ladies, and the Collegiate Institute for boys. Then in Kansas is the Diocesan Female Seminary, and in Iowa are Griswold College and Lee Seminary.

And in Minnesota we behold the foundation of the Church's hope, planted there by the Associate Mission in 1857 ; *hope* for an effective Apostolic Ministry in its Divinity School ; *hope* for an earnest, fearless laity of men, brave to confess the Lord in His Holy Catholic Church, in its Collegiate Grammar School ; *hope* for the perpetuation in the Church of a long line of Marys, and Marthas, and Joannas, and of hosts of Christian women, in the boarding-school for girls—the crown it is of the Church's excellency in her best days, following close on the footsteps of those holy women who were the last at the cross and the first at the sepulchre.

(To be continued.)

## WHAT IS A MISSIONARY CHURCH?

Any church which trains her child to use a book containing such prayers and teaching as this :

“Almighty God . . . . Who desireth not the death of a sinner.”

“Almighty God . . . . Who hath promised forgiveness of sins to all who . . . . turn unto Him.”

“Thy kingdom come.”

“Let the whole earth stand in awe of Him.”

“O LORD God . . . . that takest away the sins of the world.” (Three times in one song of praise.)

“Make them to be numbered with Thy Saints in glory everlasting.”

“O let the earth bless the LORD.”

“O be joyful in the LORD all ye lands.”

“In knowledge” (or knowing) “of Whom standeth our eternal life.”

“O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men ; that Thou wouldst be pleased to make Thy ways known unto them, Thy saving health unto all nations.”

“Almighty God . . . . we give Thee humble and hearty thanks for all Thy goodness and loving-kindness to . . . . all men. We bless Thee for the redemption of the world.”

“Show yourselves joyful unto the LORD, all ye lands.”

“That Thy way may be known upon earth, Thy saving health among all nations.”

“Yea, let all the people praise Thee.” (Twice in one chant.)

“O let the nations rejoice and be glad ;” “for Thou shalt . . . . govern the nations upon earth.”

“All the ends of the world shall fear Him.”

“O God the Son, Redeemer of the world.”

“That it may please Thee to give to all nations unity, peace, and concord ;” “to bring into the way of truth all such as have erred and are deceived ;” “to succour, help, and comfort all who are in danger, necessity and tribulation :” “that it may please Thee to have mercy upon all men ;” “we beseech Thee to hear us, good LORD.”

“O LAMB of GOD, Who takest away the sins of the world.”

“To those who shall be ordained, give Thy grace, that . . . . they may set forward the salvation of all men.”

“Be present with the Council of Thy Church, that the comfortable Gospel may be truly preached, truly received, and truly followed in all places . . . . till the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life.”

“O merciful God, Who hast made all men, and hatest nothing that Thou hast made, have mercy upon all Jews, Turks, infidels, and heretics ; and take from them all ignorance, hardness of heart, and contempt of Thy Word ; and so fetch them home, blessed LORD, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd.”

“Thou shalt love thy neighbour as thyself.”

“Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.”

“I learn in these Articles . . . . to believe in God the Son, Who hath redeemed me and all mankind.”



"My duty towards my neighbour is to do unto all men as I would they should unto me."

"I desire my LORD GOD to send His grace unto me, and to all people."

"O SAVIOUR of the world."

"Let the light of Thy Gospel shine upon all nations."

And that is a Missionary Church which, also, gives her child, all throughout each year, some thousands of arguments and commands to work for Missions, in Collects, Epistles, Gospels, Lessons, Psalter, Hymns, and Offertory sentences; to say nothing of the ever-present, all-pervading implication, even stronger than her utterances, that the disciple of a Master Who lived *as his Master did*, will, *as a matter of course*, be an anxious seeker of souls not yet won.

"How strange it sounds for a worshipper to pray, "Thy kingdom come;" then in the Psalter to read aloud, "His dominion shall be also from the one sea to the other, and from the flood unto the world's end;" then to hear, in the Lesson, "GOD our SAVIOUR, Who will have all men to be saved, and to come unto the knowledge of the truth;" then to chant (he may have a good voice and sing well), "Show yourselves joyful unto the LORD, all ye lands;" then, on his knees, to send up a hearty "Amen" to the supplication for God's "saving health unto all nations;" then to sing to good, stirring tune the Psalm—

"His uncontroll'd dominion shall  
From sea to sea extend,"

and his life-long favorite Hymn—

"Shall we to men benighted  
The lamp of life deny?"

and then to strut down the street, grumbling that he "*don't believe in Missions!*"

That "worshipper" must have been wool-gathering! He has not waked up yet to the fact, that he has belonged all his life to the greatest Missionary Society the world ever saw!

T. G. L.

## EXTRACTS FROM A SERMON

PREACHED BY THE REV. MONTGOMERY SCHUYLER, D.D., IN CHRIST CHURCH,  
ST. LOUIS, AT THE TIME OF THE ANNUAL COLLECTION FOR DOMESTIC  
MISSIONS.

It was my privilege and my duty at the last General Convention to be upon the Special Committee to whom the Report of the Domestic Committee and the Reports of the Missionary Bishops were entrusted, for the purpose of taking notice of the various items of interest specified therein and the suggestions particularly worthy of note, and of bringing them before the Board. The principal topics of that Report are embodied in a series of Resolutions; and in the consideration of them and the subjects connected therewith, I shall occupy, for a brief period, the remainder of my discourse.

The first Resolution is in these words: "*Resolved*, That this Board asks the *prayers* of the Bishops and other Clergy, and of all the members of the Church, as well as their sympathy, for our self-denying laborers in the wide Domestic Field." It seemed to us, in looking over that field, and considering the circumstances and condition of the three hundred and nine Missionaries who had served for a longer or shorter period during the past year, there was

a *special* call for the sympathy and prayers of *all* the members of the Church in their behalf. "The effectual fervent prayer of the righteous man availeth much"; and if every member of the Church could only be enlisted to pray earnestly and heartily for our Missionaries, in the full assurance of faith, what a baptism of the HOLY GHOST would they not receive! How greatly would the work of the LORD in their hands be enlarged and promoted, and what dews of heavenly grace would distil upon the soul of every faithful petitioner! There is a power in prayer which we can never duly appreciate, and its reflex influence upon the whole Church is to be as much considered as its direct power; and there can be no conception of the blessings which would follow, could every member of it be found in earnest supplication and intercession in behalf of these faithful servants of CHRIST.

They deserve, Brethren, our sympathy and prayers. Few of you have any idea of the self-denial and trials which attend upon these men who go out to gather together the scattered members of our fold, who, it may be, have grown cold and careless, and need to be urged to any proper appreciation of their duty to provide the privileges of public worship for themselves and others. There are many noble exceptions, when the hearts of the Missionaries are cheered and warmed by the love of the Church and the earnest zeal of some devoted layman who is ready to enter, heart and soul, into the enterprise of organizing a parish and building a church. But these are exceptional. In the mass of cases, one of the severest crosses with which the Missionary has to contend is the worldliness and indifference of those who call themselves Churchmen. It is marvellous how easily men are seduced from the integrity of their Christian profession by the changed circumstances of their mode of life and the removal of the restraints of a well-ordered society. This is one of the *peculiar* trials of the Missionary at the West, and he is often obliged to labor without the sympathy or co-operation of those among whom he is sent. And *never*, I may say, are his necessary wants fully supplied. It is a constant struggle with poverty and debt; and when His MASTER's work is done, and he is called from his labors, he dies, leaving his family, unprotected and unprovided, to the cold charities of the world.

A little incident which transpired within a short time past will give an idea of the straits to which the Missionary is sometimes reduced. The Bishop was on a visitation to a Mission Station. It was expected that some of the parishioners would extend an invitation to him, after the Service, to dinner. But all of them seemed forgetful of the rites of hospitality, as they had evidently been of the claims of Christian charity. The Missionary was obliged to ask the Bishop to his own house to dinner, which consisted of only baked potatoes and salt, and for which he offered no apology, as it was the best his unsupplied purse could afford.

Now this unvarnished statement will give you some idea of what these noble men are willing to suffer for CHRIST's sake, men who have been educated gentlemen, and who are accustomed to the refinements of social life, and know how to appreciate the amenities of society. May we not, then, well ask (in the language of the Resolution) "the prayers of the Bishops, Clergy, and all the members of the Church, as well as their sympathy, for our self-denying Missionaries in our wide Domestic Field?"

The next Resolution is in these words: "*Resolved*, That those to whom the LORD has entrusted wealth be earnestly moved, in their provision for the distribution of their estates, to remember the claims of their brethren the Domestic Missionaries, and of the spiritually needy people to whom they are sent."



This Resolution looks to the provision for the distribution of the estates of those entrusted with wealth, not only by their last will and testament, but by the annual adjustment of their incomes. It is designed to bring before the minds of those whom God has blessed with riches the conviction of their stewardship. It contemplates the fact of a *provision* for the distribution of their incomes. It takes it for granted that these will not be used without forethought, and in this forethought it asks for a place for God's Church, and for those of His ministers who, for CHRIST's sake, have been moved to deny themselves of the luxury of wealth to preach the unsearchable riches of the Gospel.

Now, Brethren, I wish to move you to a consideration of this duty. It is strange how men calling themselves Christians can, in view of their accountability to God, deliberately draw up their wills, making a division of a large estate among children and relatives, without one provision for the Church of God, or of any of the institutions of beneficence under its sanction and care. Men have distributed millions of property in this city without leaving a dollar to the Church or Missions, or to any institution of Christian benevolence; and yet, it may be, they have partaken on their deathbeds of the Holy Eucharist, saying, in the language of its Service: "And here, LORD, we offer unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." What meaning is there in such language? Can the LORD of the Treasury be deceived by such unmeaning profession? The title upon which these testators hold all their possessions is: "Occupy till I come"; and they would defraud the legitimate Owner by an unjust transfer.

It is true it is not only a *right*, but a duty, when God has given us wealth, that we should make a *reasonable* provision for our families; but this does not warrant such an *extravagant* provision as will make them useless drones in society, and, in all probability, insure their temporal and eternal destruction. God will be avenged for this perversion of His gifts. Be admonished then, dear Brethren, to take forethought in your last will and testament for the cause of Him "Who giveth you all things richly to enjoy." Nor delay until then the distribution of your wealth. Let your weekly offerings be as God hath prospered you. Take constant thought of the claims which the Church of God and the woes of a suffering humanity have upon you at all times. When, in any venture of business, or in the daily return of your worldly associations, you are blessed with more than ordinary prosperity, be sure not to forget the Giver of every good and perfect gift. "As God hath prospered you" is a rule of measurement in the bestowal of your alms, which stops not at the *tithe*, but delights to overleap the computations, whether of the requirements of the law or the Gospel.

And while we must say that there is not a single motive presented in the Bible to seek after riches, and while it is full of warnings to those who are rich, and of promise to the poor—rich in faith—yet I know of no one who can be more truly happy in this world, or gather to himself a richer reward in eternity, than he who, while entrusted with wealth, recognizes the obligations of his stewardship, is alive to the claims of the Church and the world upon him, is intent upon devising liberal things, "ready to give and glad to distribute," and accepting with gratitude every opportunity of doing good, as a special provision of Providence. There is a sweet and holy satisfaction to the soul of the truly liberal man, "the cheerful giver," which in itself more than compensates for the value of the dollars he distributes, and verifies in his experience the truth of our Divine MASTER's declaration: "It is more

blessed to give than to receive." And what a glorious encouragement in the blessedness in reserve beyond the grave !

"The seeds which piety and love  
Have scattered here below,  
In the fair fertile fields above  
To ample harvests grow."

The third Resolution calls upon all the Rectors of parishes throughout the country to "make at least one offering for Domestic Missions during the year." It would seem as if such a Resolution as this were unnecessary ; as if not only all the Rectors would esteem it a privilege to present the subject, but that every congregation would insist upon the opportunity of giving. But, alas ! such is not the fact. Out of the two thousand parishes, between eight and nine hundred did not make in the past year, and have not made in any year, the offering of a single dollar to any department of our Missionary work.

There are many feeble parishes, it is true, who are themselves struggling for an existence ; but there is not one which would not be blessed by doing, according to its ability, for those objects which concern the prosperity of the whole Church. A single dollar contributed by a poor country parish would be the evidence of a catholic spirit, and bear testimony to the oneness of heart and mind which moves the whole Church, and thus plead more eloquently for the cause of Missions than the thousands of dollars contributed by some rich city congregation. The rule is : "Be merciful after thy power. If thou hast much, give plentifully ; if thou hast little, do thy diligence gladly to give of that little ; for so gatherest thou thyself a good reward in the day of necessity." That day of necessity, with the feeble parish, is the present hour, and we may believe that every dollar contributed by it under such circumstances will be returned a hundredfold by the Lord of the Treasury, "Who will not forget their works and labor that proceedeth of love."

The last Resolution is one upon which I have already commented indirectly, but which I will read, that the great principle which it sets forth may be prominently before your minds : "*Resolved*, That this Board calls upon every *baptized* member of the Church to unite with it in warm renewal of the great confession : '*The Church is the Missionary Society, and all its members are members of that Society.*'"

And now, dear Brethren, I ask you, in conclusion, one and all, to show your full appreciation of the obligation and privilege of such membership by a noble contribution, according to your ability, to the crying necessities of the wide Domestic Field.

"And whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it."

### EXTRACT FROM A SERMON

PREACHED BY THE REV. HENRY C. POTTER, D.D., IN GRACE CHURCH, NEW YORK,  
AT THE TIME OF THE ANNUAL COLLECTION FOR DOMESTIC MISSIONS.

MONEY is secular, but a secular thing may have its sacred uses, and he alone uses any secular thing aright who puts it supremely to that use which is highest and wisest and best. It is not enough that we get money honestly, or spend it profusely, or even give it generously. Behind our giving there must be an intelligent principle and a hearty and loving motive. "I have



mistaken a sovereign for a penny, and put it in the plate," said a worshipper in a Scotch kirk to its old verger; "I suppose I cannot get it back." "Na, you cannot get it back," replied the verger. "Well, then, I shall at any rate get credit in Heaven for so large a gift." "Na," again was the answer, "you will only get credit in Heaven for what you meant to give."

The homely dialogue cuts deeper than at first appears. For it goes down to the root of all that careless, impulsive, merely conventional, merely fashionable giving, of which there is so much. What is wanted in our day is, first of all, the recognition that there is a nobler use of money than to spend it upon ourselves, and then the further recognition that in spending it for others we are to spend it with forethought and wisdom and a loving discrimination. It is a pleasant thing to make life smooth and beautiful, as we are moving through it; there is a certain zest in the indulgence of a cultivated taste, and in the education of that taste, even while we indulge it: to hang round our persons or our dwellings with ornaments, to ransack the far East and the far North, the depths of the forest and the islands of the sea, for the rare, the beautiful, and the curious; to lap ourselves in splendor, and dazzle our neighbors, as we move to and fro among them, with costly jewelry and rare attire; to compete with other women in the thousands and tens of thousands of dollars that we hang round our necks in dazzling precious stones—there is a certain charm in all this. But oh! to hang in some wayward and sinful heart an image of fraternal love, to enfold some shivering child with the soft, white mantle of our tender charity, to illumine some far-off wigwam with the light of the Cross of CHRIST, to cheer some dying bedside with the vision of a SAVIOUR's free forgiveness—these, it seems to me, are uses of our wealth which brings rewards beyond compare.

I ask your gifts to-day for the Missions of this Church upon our Western frontiers. I do not ask you to give without reflection or inquiry. Would rather that I might take you by the hand, and lead you, as I have gone myself, across those distant Territories, to see there how Dioceses have been organized, and churches planted, and schools opened, and children ingathered, and savages reclaimed and christianized, in wildernesses where, a score of years ago, no Christian teacher had ever set foot, nor sound of church bell had been heard; and all this at an annual cost of less than is spent every year by almost any half-dozen families in this congregation.

Such results establish a veritable claim, and if to-day you shall find it in your hearts to own that claim, think what supreme results await upon your gift! You cannot trace it now; but one day, when all this tangled skein of human deeds and human thoughts shall be unravelled by the Master Hand, and every thread of influence traced backward to the motive which begat it, then oh! what joy, if it shall be your privilege to see how that gift which here in this house you made to-day went forth upon its gracious errand, till at last it lifted to some parched and thirsty lips the cup of living waters—lips which then, too, if they shall precede you to the farther shore, shall bid you welcome there in God's own everlasting habitations.

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## \$500.

Among the letters which we have of late been privileged to present to the Church through the pages of THE SPIRIT OF MISSIONS, there are certain words from one of our Western Bishops which are startling in their earnestness, and which demand the thoughtful attention of every Christian:

“We talk about laying foundations, until the East laughs at it as one of our Western commonplaces. But it is solid truth, and we mean just what the words imply. The foundations of society and civilization *are now being laid*; and if Christianity takes no part in the work, does not control the work indeed, as it might, then the world, the flesh and the devil will lay them, but laid they must be.”

Who, then, is to do this, if it must needs be done? It is surely a work in which all, East as well as West, are deeply concerned. The future of this country is closely enwrapped with these States beyond the Lakes and the Mississippi River. The question lies before us whether that land shall be the LORD's land, blossoming as the rose, or whether the devil shall hold high carnival there for many years to come.

There is no soul which has a right to speak of this as an old story, and turn from it carelessly. So is the story of the Cross an old, old story, but it is made ever new by the love of Him Who died; and the old story of the needs of the Domestic Field can be revived by the love for human souls which Christian hearts should feel. Our Bishops and Clergy press upon us the wants of the Church; they show the points of interest, the great work accomplished even now with little help; and we know what God hath done for ourselves.

What are we doing in return? The poverty we see about us, the diseases which fill our hospitals, the flames which wrap cities in their deadly embrace, are but types of the spiritual poverty, the sickness of soul, the fiery force of sin, which demand from those whom God has blessed a conscientious, prayerful consideration as to how far they are called upon to aid in changing this condition of things. There is no lack of opportunity. We lay but one of many before you to-day.

Writes one Missionary Bishop: “For every \$500 which shall be given me here, I promise to erect a building which shall be every inch a church, so made that none shall mistake it for any other building, and which preaches by its very presence;” and his words are echoed by another in this number of *THE SPIRIT OF MISSIONS*. It brings the question down to very plain matter of fact for all who read it. Are there not among those who turn these pages some whose jewels alone could build tens of churches like these? others who have spent on the table, on amusements, on travelling, what else might have reared a temple to the LORD, where His Table should be fitly spread, His joys abound, and from which His Word might speed abroad to bring light to them who sit in darkness, and to guide their feet into the way of peace?

Perhaps there has been heretofore little deep thought in some of us as regards these matters. But we have entered upon the season of Lent, and its shadows grow deeper and its story more absorbing, as the days lead on to Holy Week, and bring before us the Passion and the Cross of CHRIST. He laid aside His robe of glory, to wear our weeds of shame; He left the



brightness of the FATHER'S House, to gain us entrance there ; He took upon Him the form of a servant, that we might obtain the adoption of sons. Year by year goes by, and unfailingly the Church calls upon us to turn for a while from the pleasures and cares of this life, to watch more exclusively with Him Who so loved us. Has she but one lesson to teach us in this ?

There is a love which rises within grateful hearts when some sacrifice has been made for them, some good deed done ; and if that sacrifice has cost anguish and endangered life, they long to do some act which shall show the depth of their gratitude and affection. He Who for us left all, that for us He might gain all, is still among us in the persons of His needy ones. Would to God that as once again we read of and think upon His sore temptation, His agony, His unknown sufferings, His painful death, there might rise from our hearts the question : What can I do for Thee, LORD ? Not, how little ? but, how much ? for His love was an unbounded love which spent itself for us.

Only, if the desire be ours, let it not exhaust itself in wishes. There should be prayerful thought and definite action on this matter. Let vestries and parishes consider whether \$500, or \$1,000, is much to ask from men in their commerce with the skies, who yet risk many thousands in their commerce with the earth. Let Christian families decide among themselves whether by conscientious self-denial they cannot bring to the Easter offertory that which shall waken the resurrection joy where it has not been known before. Let women named by the name of CHRIST kneel down before Him, and spread out their shining jewels ; and there ask in awe and penitential love the question : How much of this can I resign that others may know of Him Who became the Son of a woman, and so can indeed be touched with the feeling of our infirmities ? Verily, He will remember these, and all deeds done for His sake, in the day when He maketh up *His* jewels.

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## DELEGATE MEETINGS.

It has been determined, on the cordial invitation of Bishop Coxe, to hold one of the spring Delegate Meetings of the Board of Missions in the City of Buffalo, Western New York, and it is expected that the other will be held in Boston, Mass. The meeting in Buffalo will open on the 19th of May—Whitsun-Day, and close on the following LORD'S Day—Trinity Sunday, thus giving us an octave of Missionary services. The Bishop of Western New York has kindly promised to preside at all the sessions, and to do all else within his power to make the meeting one of interest and profit to all who may attend it. We hope he may think it well to issue a pastoral letter to his Clergy and people, earnestly asking them to be present, and especially asking them to pray devoutly, in advance, both in private and in public, that GOD the HOLY GHOST may be with us, to enlighten our minds, guide our

deliberations, warm our hearts, and cause them to overflow with thankfulness, in that we have the honor and blessedness of being co-workers with Him in making His way known upon earth, His saving health among all nations. It is hoped that the Bishops of Central New York and of other adjacent Dioceses, and many of their Clergy, and many of their laity too, may find it convenient to be with us. Let Buffalo be filled, as never before, with earnest Christian men and women, drawn thither for conference and prayer, regarding the strengthening and extension of the Kingdom of CHRIST in this wicked world.

No local interests will suffer, no local interests can suffer, by warm, we may almost say controlling, attention to those which reach out as broadly as the SAVIOUR'S love. Parochial and Diocesan limits are of man's making, and may be narrowed or extended by man. The limits which the great Atonement has established for Christian effort and love are the boundaries of the fallen world, which no man can extend, nor, without peril, attempt to narrow.

Wherever the other Delegate Meeting may be held, we bespeak for it all that we ask for the one appointed for Buffalo. A thrilling and grand key-note was struck at our Jubilee services in Baltimore last October. It is clearly our duty, and must needs be our blessedness, God helping us, to be continually striking other Missionary notes which shall sustain harmonious and worthy relations to that.

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### MISSIONARY PREACHING.

OUR readers, unless we greatly mistake their likings, will thank us for the extracts from two Missionary sermons, presented in this number.

We have unqualified faith in the kind of preaching of which these extracts are samples. There is money enough, and many fold more than enough, in the possession of Churchmen for all Church work. How it is to be gotten out of their possession, as the willing tribute of the love of CHRIST, ruling the hearts and lives of His disciples, is a question of vital and tremendous interest, and it is a question that concerns very intimately and very deeply—even to a degree affecting their prospects of salvation—those whom God has set as teachers and rulers of His people. Wealth is God's gift to men, and they must not be allowed to live and die without being often told, in all affectionate earnestness and solemnity, that, if in their custody and use it be not made to serve as stepping-stones towards heaven, it will serve as millstones about their necks to draw them towards hell. Let all that is fearful in the thunder-tones of Sinai be joined with all that is heart-rending in the exceeding bitter cry of Calvary, and rung in their ears till they tremble, and weep, and pray, and give, not money only, but the full measure of all their redeemed powers; or till their final refusal shall



leave no drop of their soul's blood to stain the Preacher's hands. Enough of the kind of preaching of which we give specimens, would go far towards solving the question referred to, and would minister in no indirect way to the cultivation of all those Christian graces which make up the character in which God delights.

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### RECIPROCITY.

THE Editors of this magazine have received many and very earnest expressions of thanks for the December or Jubilee number of the same; and, though utterly disclaiming their ability to have produced it without the aid of the good and great men who supplied the matter, they are thankful for the thanks, and, in connection with them, are free to acknowledge other and more significant claims upon their gratitude. Many subscribers to THE SPIRIT OF MISSIONS have recently, with what bears very much the appearance of concerted and studied unanimity, taken to paying the bills that have been sent to them; and what is still more surprising and perplexing to Editorial simplicity, not a few of them have discharged their obligations without waiting for the presentation of bills. And now, even at the risk of doing what may possibly to some seem the first step in the formation of a mutual admiration society, the Editors send many and warm thanks to all their patrons who have earned the right to receive, and acquired the capacity to appreciate them. But, alas! all is not jubilation, even in the year of Jubilee. The list of delinquents is yet very long, and thanks, as generous and warm as can be desired, are awaiting expression over its constant and rapid shortening. It is a good thing to be thankful, and it must be a bad thing, if not indeed a wicked thing, when the heart is ready to overflow, not to allow it an opportunity. They who hinder joy in others must needs be storing up the elements of sorrow for themselves.

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AT this late date we have received the sorrowful intelligence of the death of one of our faithful Missionaries in the South, last autumn. From the two notices sent to us we lay the following extracts before the Church, whose servant he was for many years of his life, and in whose service he died:

"For Thy dear saint, O LORD!  
 Who strove in Thee to live,  
 Who followed Thee, obeyed, adored,  
 Our grateful hymn receive."

DIED—On the 30th day of October, 1871, at Aberdeen, Mississippi, the Rev. AMBROSE WAYLAND CLARKE, aged about 39 years.

This announcement will bring to many, as it brings to us, an unexpected grief. He was the dear and bosom friend of other days, and his early departure seems the crushing of a great hope. A letter from him to us a few

weeks since, brought intelligence of his sickness (consumption), and that he had but a short time to live ; another letter from a fellow-student—the Rev. H. C. Harris—brings intelligence of his death. Mr. Clarke was a native, we believe, of Northern Vermont ; of Baptist parentage ; a graduate of Dartmouth, where for a time he was Assistant Professor of Latin.

He was afterwards connected with the public schools of Baltimore, Maryland. There he first met with Southern people, and learned to love them ; and he ever afterwards considered Maryland his State, his home. There, too, he first became acquainted with the beautiful Liturgy of the Church, and learned to love her holy teachings and saintly ways. Under the guidance of his life-long friend, the Rev. C. W. Rankin, he was led to abandon the ideal of his youth, and give his warm adherence to the Christian religion. His was too earnest, too noble, too faithful a nature to make a partial offering, and it was not long ere he resolved to give his all to CHRIST in the Ministry of His Church. In his early manhood he turned away from a bright career, and laid all that he was at the foot of the cross.

Under the venerable Bishop of Maryland he was a candidate for Orders. He studied at Nashotah, and was ordained Deacon on Trinity Sunday, 1861, by Bishop Kemper. While at Nashotah, he was beloved and respected by all for his manly character and Christian life.

After his ordination he returned to Baltimore, where he became the assistant of his faithful brother, the Rev. C. W. Rankin, and was also for a time connected with some other work in the city, of a charitable kind. In 1866, he was called to, and accepted, the rectorship of St. John's Church at Aberdeen. Although never robust, his duties in this parish were discharged with rare faithfulness. We need pay him no fulsome eulogy, for he has written his name in unfading letters on many hearts. His faithful feet were found in every house of sorrow ; he cared for the lambs of the flock with a father's tender love. His voice made known the acceptable year of the LORD, and preached the good tidings of salvation ; he pointed out the way to peace, and walked in it himself ; he was pre-eminently a pastor—a true shepherd—one who would have given his life for the sheep.

Brother Harris writes : "On All-Saints' Day I committed his mortal remains to the bosom of mother earth, to await the resurrection of the dead. I was all alone. . . . His ministry here was most faithful, and he was beloved by all." No words of ours can add to this testimony. His memory on earth shall fade, but for such as he a "crown" awaits beyond.

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# INDIAN COMMISSION.

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## THE ONEIDAS—THE FIRST “FOREIGN” MISSION OF THE CHURCH.

It is one of the most interesting facts in the history of the Board of Missions that almost the first, if not the very first, Mission established by this Society was founded among the Oneida Indians, at Green Bay, Wisconsin, and it is equally noteworthy and significant that in spite of early failures and embarrassments, and through all the years of the cruel neglect and indifference with which the Indians of America have been treated, this Mission still stands, a faithful witness of what may be done among the pagan tribes of our own land, and a Christian bulwark against the rapacity of those who have ever been seeking the ruin and extinction of the Red Man. This Mission was founded about the year 1825, four years after the organization of the Domestic and Foreign Missionary Society, and was regarded as an enterprise within the foreign jurisdiction of the Church, the “aborigines of our country and the unchristianized people of other lands” constituting the charge which the Society had assumed as its foreign field.

And it is gratifying at this distance of time to read with what heartiness our fathers espoused the cause of Indian Missions “as among the earliest and best purposes of the Society.” In the address of the Executive Committee of 1826, they declare :

“It gives us unfeigned pleasure to say that there exists in relation to this part of our work [the Green Bay Mission], a very general and in some respects an intense interest, such as furnishes abundant ground to hope that if our plans should meet with approbation there will be no want of means to execute them.”

It is the hope of the Indian Commission that this interest is not yet entirely extinct throughout the Church. The opportunity to redeem the pledges of our Missionary fathers was never so favorable as at this moment. For the first time in the history of the American Government, the faith of the Nation is pledged to the maintenance of a policy of kindness and conciliation towards the Indians, and the Chief Executive is ready to co-operate with the religious and benevolent bodies of the land, in extending the blessings of Christian civilization to the tribes that remain, and to protect them from their relentless and insatiable foes, the Border land-grabber and whiskey-trader. This policy must be perpetuated, and the Christian Church must secure its perpetuity *now*. To give effect to what is believed to be the universal sentiment of the Church regarding this policy, and to secure the blessings of Christianity to the remaining tribes, the Indian Commission has been organized. But we want money with which to carry on Missions already established, and to extend northward the glorious work we have begun in Dakota and Minnesota, and also to make sure the foothold we have gained in Wyoming.

The past speaks to us in the history of the Oneida Mission, and its success under every discouragement shows that our work, under the blessing of God, shall not fail. The Missionary and teacher there (Rev. E. A. Goodnough) writes, concerning the present condition of the Mission and its prospects, as follows. His letter is dated in January :

## CONDITION OF THE INDIANS.

“Nearly all the Indians maintain themselves by farming, and for this purpose they occupy one-third of the Reservation—*i.e.*, about twenty thousand acres. They are year by year improving more land, and gradually learning how to cultivate the soil in a superior manner; they employ some farm machinery, have good barns, raise fine common stock, own for the most part a horse or pony team; some of them keep sheep; the women are rapidly learning to keep house in a first-rate style; can make good bread, as well as garments for their families.”

## WHAT CHRISTIAN CIVILIZATION MAY DO FOR THE RED MAN.

“Since A.D. 1838, the population has doubled; and as they advance in civilization the ratio of increase continues to enlarge. Now, should the present policy of resolutely prosecuting the vile liquor-sellers be faithfully carried out, the increase of the population will be greatly promoted.

“Our Mission is situated amongst the First Christian Party, called so from the fact that their forefathers were the first to renounce paganism and to embrace the faith of CHRIST amongst the Oneidas. The Mission bounds include a population of about eight hundred, two hundred and fifty being very devout communicants. Some of them live five and even six miles from the church. There are now but few, if any, pagans amongst them; at any rate, all pagan rites of worship have ceased.”

## NECESSITY OF PROTECTION AGAINST THE WHITES.

The Oneida Reservation is twelve miles long and eight broad, and contains about 65,000 acres of land. The Indians number thirteen hundred, and each one owns all the land he can improve. Were it divided equally among them, it will be seen each would have but fifty acres. Nevertheless, every scheme and cunning device that can be contrived to drive these Indians from their Reservation, and get possession of their land, has been tried. Our Missionary says:

“I was plainly told, by a prominent white man of Green Bay, that unless I used my influence with the Indians to mature some plan by which this Reservation could be brought into market in some way for the benefit of white men, and for white settlement, that a Bill should be passed through Congress this winter to suit the whites, without any reference to either my own or the Indians' wishes.

“I look to the Indian Commission of the United States Government, as well as that of the Church, and above all to God, the Almighty Ruler, to defeat any and every scheme devised by any body to dispossess the Indians here of their home and of their rights as men before the CREATOR. Their lands should not be divided to each one until they all become able to take on them the duties of citizens, and surely not until all of them agree in the desire to have it done.”

## A LARGER CHURCH BUILDING NEEDED.

“Our church building is old, and altogether too small. The Indians are ready to furnish the stone, lumber, and all the unskilled labor required to build a good, large, and comfortable stone church; but they lack the means to pay for all that must be bought with money.

“I humbly pray GOD, through the merits of His SON JESUS CHRIST, that He will incline the hearts of the rich in this world's goods to send us money enough to aid us to build here a temple to the honor of His Holy Name.”



## MAD BULL'S BAND—THE WORK OF A SINGLE MONTH.

IN the last number of THE SPIRIT OF MISSIONS we printed an extract from the Rev. J. W. Cook's letter, describing the Services on Christmas-day at the chapels among the Yankton Sioux Indians. It will be remembered that after the Morning Service at the Agency, the Rev. J. W. Cook and his native Deacon, Daniel Hemans, set out for the Mission House at Choteau Creek, twelve miles distant, the seat of *Mad Bull's* little colony. Several of this band had been baptized, and religious instruction was being supplied by a native Catechist sent to them by Mr. Cook. But the old chief had deferred baptism for many months, consenting at last to receive the holy Sacrament on Christmas-day. In the evening, he came forward with twenty-seven of his band, and, as Mr. Cook writes, "with the Deacon holding my book, and the Catechist holding the lamp in the rear," he was baptized and received into the Church.

This was on Christmas-day. Now mark the change, the results following that Christmas Evening Service in the rude log chapel, in the short space of one month. We have a letter from Mr. Cook, written to a friend, and dated on the 25th January, enclosing the translation of a letter he had just received from *Mad Bull*, now known by his Christian name, David Mad-bull. No longer the halting and doubtful catechumen—he prays much, he has faith, and he has become the eager and zealous disciple. Through his influence his whole band now attend the Services of the Church, and all their children are gathered into the school. He has given his son to the ministry, and has himself become an interested worker in the little Mission chapel. The Rev. Mr. Cook writes :

YANKTON AGENCY, DACOTA, Jan. 25, 1872.

The accompanying translation of a letter from the chief David Mad-Bull I received last week. You will recollect that I baptized him, together with twenty-seven of his band, on Christmas-day. When he was up here I talked with him about affairs at Choteau Creek, the residence of his band. He was lamenting the frequent changes of ministers and catechists which they have suffered at the church there, and expressed the wish that when one was found adapted to the place and work, he might "hold him firmly." I told him, what I have had in mind for some time, that I wished to take two or three young Christian men, who have shown activity and adaptation for that work, and prepare them for Deacon's Orders. Among them I named his son Joseph. When their catechists have been absent, he has been in the habit of calling the people together in the church and reading the Scriptures, and praying and addressing them. He seems to be a young man of good mind, activity, and earnestness. He was one of the first baptized and confirmed at Choteau. My plan delighted the father. He thought that would help him in his design of having some one there who would not be under the temptation to go away, and that it would tend to holding the people firmly at home.

Another thing which they greatly need there is a bell, to which he refers. A piece of cloth elevated upon a pole is a very poor signal for Services and school, especially when many of them live in such situations that it cannot be seen; and they must guess at the time, and consequently come at all hours, early and late. I hope some one will be moved to get them a good three hundred or four hundred pound bell. A font also would be a very acceptable gift there. They already have a good Communion set. But to his letter :

## DAVID MAD-BULL'S LETTER.

*Rev. J. W. Cook :*

MY FRIEND : I am very much pleased with what you told me. I am very glad to hear what you said with reference to my son. My trust in God is enlarged since that conversation with you.

I called all my men together and talked to them about coming to church and sending their children to school. They do so now. My whole band comes to church, and nearly all have been baptized. Hence my heart is very glad.

My friend, I wish you would look at our church. It ought to be fixed. [It is a rough log-building.] We need a bell very much indeed.

We are all very much pleased to have the Young Men's Prayer-meeting, which was held yesterday. My friend, I pray to God every day and night, and ask Him for His help.

We need good clothing very much, and more food. He will have mercy upon us and pour down His rains upon our planting-fields next spring, and we shall have larger crops next summer.

My friend, our holy church is very dear to me, and I take good care of it at all times. I have put away my heathenism now, and I will never join in those practices again.

Some persons go up among the tribes above to dance for horses. I do not think it is right for persons who have been baptized to go back to heathen customs.

My friend, my son preached in our church last Sunday.

Now, my friend, this is all I have to say to you at this time.

I shake hands with you.

DAVID MAD-BULL.

I get letters from this man and his son quite frequently, and this is a sample of their thoughts and their wants. Certainly the seed of faith has germinated there and taken root. May God give His Church the will to foster it by timely blessings and encouragements.

Your attached friend,

JOSEPH W. COOK.

## A DAY AMONG THE ARAPAHOES.

THE Government Agent at Red Cloud's new home, west of the Black Hills, in Wyoming Territory, is one of the seven Agents nominated by the Missionary Boards of the Church. He was recently transferred to this post from an agency in Minnesota, where he had won the love and confidence of the Indians so completely that he made a journey not long since to Spirit Lake, in the upper part of Dakota, taking with him only a guide, and passing through a region infested by war parties and disaffected Indians, who were regarded by the commander of the Fort near Spirit Lake as exceedingly hostile and dangerous. This officer was astonished at the fearlessness and temerity of our Agent, and warned him not to venture away from the protection of the Fort. But in a few weeks the stranger had conciliated the "hostile" band in the vicinity, arranged for an amicable adjustment of the differences which threatened a rupture, and so won upon the chiefs and leading men of the tribes that they begged him to remain. This same gentleman now writes of his reception and treatment by the wild Indians of the new Reservation to which he has been removed. We cannot better illustrate



the effect of Christian love and kindness among these untutored savages than by quoting a part of his letter :

"I must give you an account of a day spent among the Arapahoes. For the past year these Indians have been well disposed towards the whites. They have suffered greatly this winter. Two of their principal chiefs died about three weeks ago. Having heard that their goods had arrived they came to the Agency. Their leading men gathered in council, and when they were ready, they sent for me. Their new chief then arose and said : 'My Father, these are your children ; take pity on us and give us all you can of the goods our great Father at Washington has sent us. We are poor and have had great trouble since we came to this Reservation. The white man brought whiskey into our camp. Many of our people have died. We have lost two of our chiefs, and our hearts are sad. But they died with their hands in the hands of the White Man, and we wish to take the White Man's hand and keep it thirty years.' When I gave them their goods a happier people could not have been found anywhere."

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st, 1872, to February 1st, 1872 :

### ALABAMA.

<i>Putaw</i> —St. Stephen's.....	\$1 10			<i>Hartford</i> —Trinity, a Member....	\$100 00
<i>Lowndesboro'</i> —St. David's.....	6 00			"    Acct. G. W. B.....	75 00
<i>Mobile</i> —St. John's S.S., for Bp. Pierce.....	34 34	41 44		<i>Litchfield</i> —St. Michael's, a Member, for the Indians.....	10 00

### ALBANY.

<i>Albany</i> —Holy Innocents', for the education of children under Rev. J. J. E.....	125 28			<i>Middle Haddam</i> —Christ, of w'ch for Indians, \$15.00.....	30 00
"    St. Paul's.....	85 20			<i>New Haven</i> —St. Paul's.....	147 05
<i>Athens</i> —Trinity S. S.....	10 00			"    Miss F. H. B., quarterly payment of stipend.....	75 00
<i>Brush's Mills</i> —St. Peter's S. S., for Bp. Clarkson.....	4 50			"    An Old Friend, for Indians.....	10 00
<i>Caldwell</i> —St. James'.....	4 79			<i>North Haven</i> —St. John's, of which from Sewing Society, \$5.00.....	20 00
<i>Catskill</i> —St. Luke's.....	13 30			<i>Plymouth</i> —St. Peter's.....	6 40
<i>Cooperstown</i> —Christ, of which for Bp. Tuttle, \$2.00.....	32 00			<i>Pine Meadow</i> —St. John's, of w'ch from S. S., \$4.37.....	7 10
<i>Fairfield</i> —J. S.....	7 50			<i>Portland</i> —Trinity.....	13 18
<i>Morley</i> —Trinity.....	4 46			<i>Stamford</i> —St. Andrew's, for Santee.....	50 00
<i>Portlandville</i> —St. John's.....	2 79			<i>Waterbury</i> —St. John's, of which for Indians, \$25.00.....	115 00 676 93
<i>Salem</i> —St. Paul's, Miss C., for Indians.....	5 00				
<i>Sandy Hill</i> —Zion, of which from S. S., for Rev. S. D. Hinman, \$31.44.....	54 44	349 26			

### ARKANSAS.

<i>Washington</i> —For Rev. J. J. E....	3 00	3 00	
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### CALIFORNIA.

<i>San Francisco</i> —St. Luke's.....	12 75	12 75	
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### CENTRAL PENNSYLVANIA.

<i>Harrisburgh</i> —St. Stephen's S. S.....	6 00		
<i>Mahanoy City</i> —Ch. of Faith, for Indians.....	9 40		
<i>Mauch Chunk</i> —St. Mark's S. S., ½ Jubilee Offering.....	30 82		
<i>Reading</i> —Christ.....	14 00		
<i>Williamsport</i> —Christ, for Bp. Neely.....	16 14	76 36	

### COLORADO.

<i>Pueblo</i> —St. Peter's.....	15 00	15 00	
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### CONNECTICUT.

<i>Cheshire</i> —St. Peter's, for Indians.....	16 35		
<i>Clinton</i> —J. B. S., for Indians.....	1 85		

### DELAWARE.

<i>Delaware City</i> —Christ, of which from S.S., \$9.87.....	27 98		
<i>Wilmington</i> —Trinity, of which for Indians, \$7.09.....	31 62		
<i>Trinity</i> —Old Swedes, for Indians.....	1 59	61 19	

### EASTON.

<i>Cambridge</i> —Great Choptank Par.....	24 00		
<i>Centreville</i> —St. Paul's.....	20 00		
<i>Easton</i> —St. Peter's S. S., for Rev. J. J. E.....	16 15		
<i>Pocomoke Parish</i> —St. Mary's.....	8 75		
<i>White Chapel Parish</i> —St. Mary's.....	2 53	71 43	

### GEORGIA.

<i>Berne</i> —V. H., for Midnight Mission.....	2 00		
<i>Brunswick</i> —St. Mark's.....	12 00		
<i>Greensboro'</i> —Redeemer.....	5 00		
<i>Griffin</i> —St. George's.....	8 45	27 45	

### IDAHO.

<i>Boise City</i> —St. Michael's.....	20 00	20 00	
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### ILLINOIS.

<i>Chicago</i> —A Friend, for Bp. Vail..	5 00		
<i>Morrison</i> —Of which for Indians, 25 cts.....	2 75		

<i>Savanna</i> —Friends, for family of late Rev. P. Johnson			
<i>St. Anne's</i> .....	\$5 00	13 75	1 00
INDIANA.			
<i>Attica</i> —Grace.....	1 56		
<i>Fort Wayne</i> —Good Shepherd.....	2 00		
<i>Peru</i> —Trinity.....	10 00	13 56	
IOWA.			
<i>Anamosa</i> —St. Mark's.....	5 00		
<i>Burlington</i> —Christ.....	23 15		
<i>Cedar Rapids</i> —Grace.....	15 00		
<i>Farley</i> —St. George's.....	2 00		
<i>Muscatine</i> —Mrs. E. V. N., for Rev. S. D. Hinman.....	5 00	50 15	
KANSAS.			
<i>Hiawatha</i> .....	5 00	5 00	
KENTUCKY.			
<i>Louisville</i> —Christ, Mrs. H., for Rev. S. D. Hinman.....	2 50		
<i>Pewee Valley</i> —St. James'.....	9 90		
<i>Versailles</i> —St. John's.....	23 70	36 10	
LONG ISLAND.			
<i>Brooklyn</i> —St. Mark's, S. E. D., for Santee.....	2 00		
<i>Brooklyn (E. D.)</i> —Christ S. S., of St. Mark's, of which for Bp. Morris, \$20.00.....	2 65		35 83
<i>Brooklyn</i> —A Clergyman's Widow, for the Widow in Texas.....	1 00		
" T. T. B.....	8 00		
<i>Sag Harbor</i> —Christ.....	6 25	55 73	
LOUISIANA.			
<i>New Iberia</i> —For Bp. Whitehouse.....	12 00	12 00	
MAINE.			
<i>Gardiner</i> —Christ.....	50 00		
<i>Lewiston</i> —Trinity.....	7 50		
<i>Portland</i> —St. Luke's.....	50 00		
<i>St. Paul's</i> —Free Church Good Shepherd.....	15 17	122 67	
MARYLAND.			
<i>Baltimore</i> —A Friend.....	20 00		
" St. Mark's, %.....	21 10		
<i>Bladensburg</i> —B. O. L.....	1 25		
<i>Elkridge Landing</i> —Grace.....	13 50		
<i>Harford Co.</i> —Churchville, Holy Trinity.....	4 00		
<i>Havre de Grace</i> —St. John's, Add'l.....	2 00		
<i>Nanjemoy</i> —Rev. R. Prout.....	100 00		
<i>Washington</i> —Mrs. E. M. B., for Santee Indians.....	10 00		
<i>West River</i> —Christ.....	20 00	191 85	
MASSACHUSETTS.			
<i>Boston</i> —Emmanuel, for the Indians under Bp. Whipple.....	300 00		
<i>Charlestown</i> —St. John's, of which from Family Mission Box, for Rev. W. H. Washburn, \$35.70.....	55 70		
<i>Dorchester</i> —St. Mary's.....	143 74		
<i>Hyde Park</i> —W. E. B.....	4 00		
<i>North Adams</i> —St. John's.....	10 00		
<i>Pittsfield</i> —Mrs. and Miss Newton.....	50 00		
<i>Salem</i> —St. Peter's, a Member, for Indians.....	5 00		
<i>Springfield</i> —Christ, G. A. B., for Rev. S. D. Hinman.....	25 00		
<i>Taunton</i> —St. Thomas', of which for Bp. Tuttle, \$1.00; for P. C. M., \$1.00; for Wisconsin Sufferers, \$1.00.....	23 00		
" Mrs. S. L. Crocker.....	100 00		
<i>Wrentham</i> —A Friend, for Bishop Whipple.....	20 00	736 44	
MICHIGAN.			
<i>Brooklyn</i> —All Saints'.....	\$5 02		
<i>Corunna</i> —St. Paul's.....	2 84		
<i>Detroit</i> —Christ.....	257 00		
" St. John's, of which from S. S., \$72.15.....	414 65		
" St. John's S. S., for Scholarship at Salt Lake.....	80 00		
" St. Paul's.....	225 00		
" St. Peter's.....	6 00		
" St. Stephen's.....	6 00		
<i>Hastings</i> —Emmanuel, of which for Bp. Pierce, \$4.00.....	14 00		
<i>Hudson</i> —Trinity.....	2 68		
<i>Owosso</i> —Christ.....	3 36		
<i>St. John's</i> —St. John's.....	5 00	1021 55	
MINNESOTA.			
<i>Basswood Grove</i> —St. Mary's.....	3 45		
<i>Bellwood</i> .....	1 20		
<i>Point Douglas</i> .....	1 80		
<i>Vermillion</i> .....	1 65	8 10	
MISSISSIPPI.			
<i>Summit</i> .....	6 80	6 80	
MISSOURI.			
<i>Fayette</i> —St. Stephen's.....	1 80		
<i>Glasgow</i> —St. Mark's.....	2 40		
<i>Lexington</i> —Christ.....	12 75		
<i>Nevada</i> —All Saints'.....	1 50	18 45	
NEBRASKA.			
<i>Decatur</i> —Incarnation.....	4 00		
<i>Plattsmouth</i> —St. Luke's.....	2 50		
<i>Silver Creek</i> —St. Stephen's.....	2 50	9 00	
NEW JERSEY.			
<i>Bridgeborough</i> —E. G. W.....	3 00		
<i>Burlington</i> —St. Mary's, Add'l, for Bp. Clarkson.....	5 00		
<i>Jersey City</i> —Grace, for Rev. Dr. Breck.....	26 00		
" St. Matthew's.....	33 00		
<i>Morristown</i> —St. Peter's S. S., for Indian Missions.....	166 65		
" St. Peter's, Children of Good Shepherd, of which for Rev. W. H. Washburn, \$36.00; for church building at Chicago, \$10.00; for Bp. Tuttle, \$10.00.....	56 00		
<i>Mt. Holly</i> —St. Andrew's, for Indians.....	21 12		
<i>Newark</i> —Christ, for the family of Rev. P. Johnson.....	5 00		
" Grace.....	120 00		
" St. Stephen's.....	30 00		
<i>Newton</i> —Christ.....	14 88		
<i>Orange</i> —Grace, M. H. R., for the family of Rev. P. Johnson.....	2 00		
" St. Mark's.....	159 71		
<i>Rahway</i> —St. Peter's, Miss Tuft's Class, for Bp. Pierce.....	10 00		
<i>Roselle</i> —St. Luke's.....	12 40		
<i>Salem</i> —J. H. T., for Rev. W. K. Douglas.....	1 00		
<i>Summit</i> —Calvary.....	1 00		
<i>Woodbury</i> —Mrs. L. H., for the family of the Rev. P. Johnson.....	5 00	671 76	
NEW MEXICO.			
<i>Santa Fe</i> —St. Thomas', for Bp. Randall.....	29 50	29 50	
NEW YORK.			
<i>Edgewater</i> —St. Paul's S. S.....	10 00		
<i>Glenham</i> —E. H. L., for Rev. J. J. E.....	5 00		
<i>New Brighton</i> —Christ, Add'l.....	75 18		
<i>New York</i> —Advent, Mrs. H., for Bp. Green.....	25 00		



<i>New York</i> —Holy Communion, of which from a Member, for Bp. Randall, \$5.00.....	\$1005 00	
" Grace, in part, of which for Bp. Randall, \$1500.00.....	4888 28	
" Heavenly Rest.....	65 00	
" Trinity Chapel, E. N. D., for Bp. Randall.	50 00	
" St. Ann's, a Member.	11 00	
" St. Bartholomew's.....	1821 65	
" St. Chrysostom, of which for Rev. S. D. Hinman, \$6.73.....	16 68	
" St. Mark's, three Members.....	600 00	
" St. Paul's, Miss J. B. M.....	10 00	
" St. Peter's, for Rev. J. J. E.....	10 00	
" St. Thomas', paym't of pledge, for Bp. Randall.....	500 00	
" "M." for the family of Rev. P. Johnson.....	50 00	
" A Friend, for Western Missions.....	10 00	
" "E." of which for Bp. Tuttle, \$500.00.....	1100 00	
" Mrs. C. W., stipend of a Missionary.....	200 00	
" I. S.....	5 00	
" R. V. E.....	50	
" W. H. H., to redeem pledge for Indians.	50 00	
" F. Collingwood, for Nashotah.....	20 00	
" C. W. O.....	100 00	
" Miss E. S. Wisner, Rev. Mr. Hinman's Hospital.....	4 60	
" R. W. T., of which for the family of Rev. P. Johnson, \$5.00.....	7 00	
" A Friend, for Indians.	50 00	
<i>Poughkeepsie</i> —Christ.....	164 32	
" Holy Comforter.....	23 38	
<i>Stapleton</i> —St. John's.....	67 00	
	10944 59	

## NORTH CAROLINA.

<i>Asheville</i> —Trinity.....	6 10	
<i>Lake Landing</i> .....	5 00	
<i>Marlborough</i> —E. S. M., for Bp. Whipple.....	5 00	
<i>Salisbury</i> —St. Luke's.....	7 50	
<i>St. David's</i> .....	97	
<i>Wilkesborough</i> .....	1 00	25 57

## OHIO.

<i>Columbus</i> —St. Paul's.....	15 18	
<i>Gambier</i> —Ch. of Holy Spirit, for Bp. Whitaker.....	50 00	
<i>Oberlin</i> —Christ, of which from Rector, \$5.....	8 84	
<i>Wakeman</i> —J. A. B., of which for Bp. Tuttle, \$5.00.....	10 00	84 02

## OREGON.

<i>East Portland</i> —St. David's.....	8 00	
<i>Oregon City</i> —St. Paul's.....	5 35	13 35

## PENNSYLVANIA.

<i>Lebanon</i> —St. Luke's.....	5 75	
<i>Norristown</i> —St. John's, for Bp. Vail.....	72 43	
<i>Philadelphia</i> —St. Andrew's.....	20 00	
" St. Luke's, Y. A. N.....	25 00	
" St. Mark's, of w'ch for Bp. Tuttle, \$100.00; Bp. Randall, \$297.00; Bp. Morris, \$10.00; for Nashotah, \$100.00.....	507 00	

<i>Philadelphia</i> —St. Stephen's, of w'ch for rebuilding St. James', Chicago, \$488.09; for Bp. Randall, \$20.00.....	\$782 23	
" Germant'n, Christ, of w'ch from S. S. for Santee, \$25.30.....	75 30	
<i>Pottstown</i> —St. Michael's, of w'ch from Mrs. Anna Brooks for Bp. Clarkson, \$32.00; from S. S. for Indian Missions, \$22.50.....	54 50	
" Eleventh Birthday.....	1 00	
<i>Radnor</i> —St. David's.....	20 00	
<i>Rockdale</i> —Calvary S. S., for Santee.....	31 00	
<i>Towanda</i> —O. D., for the Indians.	5 63	
<i>Tioga</i> —Bible Class, for Santee....	4 50	
" Family Miss. Box, for Bp. Morris.....	3 00	
<i>West Chester</i> —Holy Trinity, Miss S. C., for Indians.....	37 00	1644 34

## PITTSBURGH.

<i>Erie</i> —St. John's, for Rev. J. W. Cooke.....	20 00	
" St. Paul's.....	123 00	
" Chapel of Cross and Crown, for Rev. J. W. Cook.....	10 00	
<i>Franklin</i> —St. John's.....	7 00	
<i>Pittsburgh</i> —St. John's.....	28 14	
" St. Peter's, a Member Trinity, $\frac{1}{2}$ proceeds, consecration collection.....	205 00	
" Trinity, a Member, for Bp. Vail.....	1000 00	
" Cash.....	1 00	
<i>Uniontown</i> —Mrs. E. H. B., for the family of Rev. P. Johnson.....	10 00	
<i>Washington</i> —Trinity.....	22 17	1431 31

## RHODE ISLAND.

<i>Providence</i> —St. John's S. S., for Bishop Lee.....	125 00	125 00
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## SOUTH CAROLINA.

<i>Glenn Springs</i> .....	1 90	
<i>St. Stephen's</i> —St. Stephen's.....	4 00	
<i>Spartanburgh</i> —Advent.....	7 75	
<i>Summerville</i> —St. Paul's.....	8 00	21 55

## VIRGINIA.

<i>Alexandria</i> —From Bishop John's.	10 00	
<i>Charles City</i> —Westover Parish.....	6 50	
<i>Green Springs</i> —Friends, for Rev. J. J. E.....	12 40	
<i>Norfolk</i> —Christ, of which for Fari-bault, \$1.00.....	338 50	
" St. Paul's.....	238 25	
<i>Petersburgh</i> —Grace.....	104 50	
" St. Paul's.....	200 00	
<i>Portsmouth</i> —Trinity.....	13 00	
" St. John's.....	7 50	
<i>Williamsburgh</i> —Britton Parish, for Indians.....	20 00	950 65

## WESTERN NEW YORK.

<i>Bath</i> —St. Thomas'.....	23 00	
" "S." for Rev J. J. E.....	5 00	
<i>Batavia</i> —St. James'.....	50 77	
" P. L. Tracy.....	100 00	
<i>Belfast</i> —E. E. N.....	6 00	
<i>Belmont</i> —St. Philip's.....	4 46	
<i>Bradford</i> —St. Andrew's.....	3 01	
<i>Branchport</i> —St. Luke's.....	17 45	
<i>Brockport</i> —St. Luke's.....	3 50	
<i>Buffalo</i> —St. Paul's.....	307 30	
" Christ, for Rev. J. J. E., \$5.00; for Bp. Tuttle, \$6.00.....	11 00	
" Trinity.....	153 05	
" Mrs. F. W. Hall, of w'ch for Indians, \$10.00.....	20 00	

<i>Canandaigua</i> —St. John's.....	\$17 08
<i>Clyde</i> —St. John's.....	14 50
<i>Corning</i> —Christ.....	23 30
<i>Geneva</i> —St. Peter's.....	109 42
Trinity, of wch from	
Sewing Society, \$25.00	194 13
St. Michael's.....	16 35
<i>Honeoye Falls</i> —St. John's.....	6 00
<i>Jamestown</i> —St. Luke's.....	4 25
<i>Lyons</i> —Grace.....	56 88
<i>Newark</i> —St. Mark's.....	2 81
<i>Oakfield</i> —St. Michael's.....	2 75
<i>Palmira</i> —Zion.....	6 30
<i>Pittsford</i> —Christ.....	11 15
<i>Niagara Falls</i> .....	35 00
Mrs. J. M. P., of	
which for Indian	
Missions, \$50.00..	90 00
<i>Rochester</i> —Christ.....	31 90
St. Clement's.....	51 70
St. Luke's.....	32 00
St. Paul's.....	73 85
<i>Warsaw</i> —Trinity.....	2 90
<i>Miscel.</i> —Miss E. L. Voorhies.....	1 00 1487 81

Received for General Purposes..... \$21,676 73  
 Received for Special Purposes..... 7,725 03

Receipts for the month ending Feb. 1, 1872..... \$29,401 76  
 Amount previously acknowledged..... 30,688 83

Total receipts since October 1st, 1871.... \$60,090 59

BISHOP TUTTLE most gratefully acknowledges the receipt of the following offerings for St. Mark's Church, Salt Lake City, for the month of January, 1872:

*New York*—Mary S. Jones, \$100.00; F. W. Foote, \$30.00; Anonymous, \$5; Christ, Poughkeepsie, \$100.00. *Central New York*—Christ, Oswego, \$66.00; St. Paul's, Waterloo, \$38.42; St. Paul's, Syracuse, \$125.00; St. James', \$15.20; Trinity, Watertown, \$35.50; Grace, \$30.50; St. Paul's, Oxford, Beehive Society, \$40.00. *Western New York*—Trinity, Geneva, \$53.05; Miss Delancey, \$50.00; Rochester, W. B. Douglas, \$50.00; Batavia, Mrs. Kenny, \$25.00; Miss Verplanck, \$1.00; Miss Douglas, \$1.00. *Albany*—St. John's, Delhi, \$23.41. *Long Island*—Brooklyn, Mrs. Marvin, \$10.00. *Massachusetts*—St. Anne's, Lowell, \$38.19; Grace, Lawrence, \$57.07. *Rhode Island*—Providence, A Friend, \$25.00; St. John's S. S., \$98.83. *New Jersey*—Elizabeth, St. John's, \$83.12; Trinity, \$5.00. *Pennsylvania*—All Saints' S. S., Lower Dublin, \$15.00; Harriet Thorp, Frankford, \$1.00; H. H. Houston, Germantown, \$200.00. *Pittsburgh*—J. H. Shoenberger, \$250.00. *Connecticut*—Christ, Greenwich, \$85.00; St. Luke's, Darien, \$21.65; St. John's, New Milford, \$112; Miss Camp, Newtown, \$2.00; St. James', New London, \$186.07; St. James' S. S., \$30.00; Christ, Norwich, \$47.00; Christ S. S., \$18.00; St. John's, Waterbury, \$105.00; St. John's Stamford, \$450.80; Berkeley Divinity School, Middletown, \$60.00. Total for January, \$2,768.81; Previously acknowledged, \$3,054.48; Sum total, \$5,823.29.

DANIEL S. TUTTLE.

THE Treasurer of the Indian Commission acknowledges the receipt of the following sums from January 1st to February 15th, 1872:

ILLINOIS.			
<i>Chicago</i> —Member of Trinity Ch.,			
for Mother of Philip..	\$1 05	\$1 05	
MARYLAND.			
<i>Baltimore</i> —Memorial Church, by			
Rev. T. U. Dudley.....	50 00		
<i>Washington, D. C.</i> —Bvt. Maj.-Gen.			
J. G. Parke, U.S.A.,.....	25 00		
Hon. J. W. Stevenson,			
U.S.S.....	10 00	85 00	
NEW JERSEY.			
<i>Princeton</i> —A few Friends, for Rev.			
S. D. Hinman.....	60 00	60 00	
NEW YORK.			
<i>New York</i> —Edw'd Matthews.....	100 00		
Anonymous, per Dr.			
H. Dyer.....	5 00		
Member of St. Ann's			
Church.....	1 00		
Member of the Ch.,			
for Rev. J. J. En-			
megahbowh.....	5 00		
Member of Calvary			
Ch., quart. stipend			
for Rev. J. J. En-			
megahbowh, per Dr.			
Washburn.....	125 00		
E. C. K.....	20 00		
<i>New York</i> —Adam Norrie.....	\$100 00		
J. F. Sheafe.....	250 00		
Calvary Ch., per Dr.			
Washburn.....	343 92		
Per Am. Ch. Miss.			
Society; Church of			
All Saints, Fred'k,			
Md., \$5.00; Mrs.			
Smith, Washington,			
D. C., \$7.00.....	12 00		
<i>Rye, Westchester Co.</i> —Ladies' Aux-			
iliary Missionary Asso-			
ciation of Christ Church,			
\$94.00 (\$45 donated pri-			
vately to W. C. Hall), of			
which for Rev. J. J. En-			
megahbowh.....	49 00	1010 92	
PENNSYLVANIA.			
<i>Lancaster</i> —Mrs. H. K. Benjamin..	3 00		
<i>Philadelphia</i> —Children of A. M.			
Morrison, for Rev.			
D. Hemans.....	16 05		
J. S. Newbold.....	250 00		
A. Whitney & Sons			
R. P. McCullough,			
annual paym't....	10 00	379 05	
VIRGINIA.			
<i>Liberty</i> —Miss Wharton.....	10 00	10 00	

Received for General Purposes, \$1,289.92; Received for Special Purposes, \$256.10. Receipts from Jan. 1st to Feb. 15th, \$1,546.02.

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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MARCH, 1872.

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### THE PARTICULARS OF THE MASSACRE OF BISHOP PATTESON.

THE REV. C. H. BROOKE of the Melanesian Mission furnishes the editor of *Mission Life* with the painful particulars of the massacre of Bishop Patteson, the Rev. J. Atkin, and Stephen, the native teacher.

Mr. Brooke accompanied the Missionary party from Norfolk Island, and was left by the Bishop for a time at Florida Island ; and he writes that among all the Melanesian group the foreign "snatch-snatch," or "kill-kill" vessels, as the natives call them, were more active than ever. They had recently come to Florida Island and had stolen fifty of the natives, and murdered eighteen in cold blood. Some were slain from the mere love of killing, and others were stolen while he was on the island, and he asks, "Had the people taken my life in exchange, who would have been surprised?" He had to listen to the wailings of the relatives of the murdered or kidnapped men, and he was constantly asked, "Are these men the friends of you and the Bishop?" and "Have they received the new religion or not?"

#### ANXIETY TURNED TO JOY.

Mr. Brooke became very anxious about the Bishop, as it was three months before he returned to Florida ; but his anxiety was turned to joy when he learned that he had been detained at Mota by the eagerness of the people for instruction, and the desire of many of them to begin a new life. Young and old were in earnest in wishing to cast off their old bondage, and enter into the glorious liberty of the children of God. There had been many baptisms, and more were to take place. It is delightful to know that the good and devoted Bishop saw this fruit of his labors on this island, just before he entered upon his glorious rest and bright reward.



## UNEASINESS OF THE MISSIONARY PARTY.

The Missionary party, now consisting of ten persons, after visiting several other islands, turned their thoughts towards Santa Cruz. The captain of one of the slave-vessels had told the Rev. Mr. Atkin, at San Cristoval, that he intended to go to Santa Cruz. This caused some uneasiness, as the natives of this group are of a fierce, impulsive temper, and if the slaver had been there the Missionary party would very likely be attacked. On the 19th of September they came up with Nukapu, one of a small group of islands near Santa Cruz. No canoes put off—an unusual thing. But four hovered near the shore. The Bishop, however, put off in the boat, taking with him the Rev. J. Atkin, the native teacher, Stephen Taroanira, and James and John, two other Melanesians. The boat being unable to cross the reef, the Bishop went ashore in a canoe belonging to two chiefs, leaving Mr. Atkin and the others in charge of the boat.

## PARTICULARS OF THE MASSACRE.

After a while, a man suddenly rose in one of the canoes, and saying, "Have you anything like this?" let fly an arrow, which was accompanied by a volley from his seven companions, the boat being about ten yards distant from the comers. Mr. Atkin was shot in the left shoulder, John in the right one, and Stephen trussed with six arrows in his shoulders and chest. After returning to the vessel and having the arrow-heads extracted, Mr. Atkin and three others started again in the boat, to learn, if they could, what had become of the Bishop. And here we will quote Mr. Brook's exact words :

"No canoes approached, but a tenantless one, with something like a bundle heaped up in the middle, was floating alone in the lagoon. The boat pulled up to this, and took the heap or bundle out of it, and brought it away, a yell of triumph rising from the beach. As they pulled alongside they murmured but one word, 'the body!'

"Yes, our dear Bishop's body, wrapped carefully in native matting and tied at the neck and ankles. A palm frond was thrust into the breast, in which were five knots tied—the number of the slain, as they supposed, or possibly, of those whom his death was meant to avenge.

"On removing the matting, we found the right side of the skull completely shattered. The top of the head was cloven with some sharp weapon, and there were numerous arrow-wounds about the body. Beside all this havoc

and ruin, the sweet face still smiled, the eyes closed, as if the patient martyr had had time to breathe a prayer for these his murderers. There was no sign of agony or terror. Peace reigned supreme in that sweet smile, which will live in our remembrance as the last silent blessing of our reverend Bishop and our beloved friend. We buried him next day at sea."

### JOHN COLERIDGE PATTESON.

Mr. Atkin and Stephen lingered in intense pain for several days, and then they, too, passed to their glorious rest and reward.

#### REASONS FOR THIS CONDUCT OF THE NATIVES.

"This conduct of the natives," says Mr. Brooke, "looks like revenge, especially when coupled with the fact of the proposed visit of the 'Laborer;' but while we condemn the unscrupulous conduct of these kidnappers, there is but little excuse for those two chiefs who took the Bishop on shore, for they knew him well. But then, again, who can tell what terrible law of *utu* prevails among this wild race, which may be satisfied only with most precious blood? Mr. Atkin overheard some remarks made by one of these men, to the effect that the Bishop was *tapu*, but did not understand its purport at the time."

A letter from Captain Jacobs, the sailing-master of the Missionary schooner, has also been published, and upon this point the captain says:

"It is quite certain some vessel had been here ill-using the natives a very short time previous to our coming, or they never would have killed the Bishop. Every year he called at this place, and he would give the chiefs and people presents, and remain a considerable part of the day on shore with them."

#### NEGLIGENCE OF THE ENGLISH GOVERNMENT.

Now these kidnappers have been at work ever since 1868, and the Bishop and other members of the Melanesian Mission have frequently published accounts of their doings, as have also naval officers and others; but as neither the Home nor Colonial Governments of England have made any attempts to put them down, they have lately greatly increased in numbers and cruelty, and the editor of *Mission Life* says that some of the islands are becoming depopulated by them. Bishop Patteson, in his memorial, after giving an account of their doings, says, "It is not difficult to find an answer to the question, who is the savage and who is the heathen man? and I *desire to protest by anticipation, against any punishment being inflicted upon any natives*

*of these islands who may cut off vessels or boat's crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of these things. It is the white man's fault, and it is unjust to punish the colored man for doing what, under such circumstances, he may naturally be expected to do."*

#### BISHOP PATTESON'S APPEAL TO THE GOVERNMENT.

He then calls upon his government to put down this Pacific slave-trade in the same way that the African slave-trade was, and well says : "The African slave-trade was put down as a thing evil in itself, a disgrace to humanity, and a practical repudiation of Christianity. People did not stop to inquire further. It was enough that men were stolen from their homes, and taken away by force."

He believes that free laborers should be sought for among the Chinese, or other people more able to protect themselves, but if the Pacific islanders continue to be obtained, then he says :

"Stringent regulations ought to be made, and enforced by heavy penalties, as to the size and fittings of vessels licensed to convey natives to and from the South Sea Islands to Queensland and Fiji. All details should be specified and vigilantly carried out, as to the number of natives that may be put on board, their food, clothing, payment, term of labor, and reconveyance to their homes. Two small men-of-war ought to cruise constantly off the islands, and especially in the neighborhood of Queensland and Fiji, to intercept vessels bringing natives to those parts, and to examine into the observance or non-observance of the regulations."

Let us hope that the English Government, which took so little notice of the pleadings and counsels of the good Bishop while he was living, will give good heed to them now that it is in the highest degree probable that he and other members of the Melanesian Mission have been slain through doings which the Missionaries and other eye-witnesses declare to be a scandal to the English nation and a disgrace to the age.

#### THE AMERICAN GOVERNMENT SHOULD CO-OPERATE.

And, in conclusion, we would say that American residents and sojourners in the Pacific Islands express the hope that our own Government will co-operate with that of England in this matter, lest the slavers hoist the American



flag to avoid capture, and lest unscrupulous Americans take up the business when the English kidnappers have been put down.

There was co-operation in putting an end to the African slave-trade, and there should be also in suppressing this in the Pacific. We hope the American press will take up the matter, and that all who have influence with the Government will exercise it, and may we soon see this foul blot on the history of our day, and this immense obstacle to the progress of the Gospel in Melanesia, and other parts of the Pacific, removed.

#### SENATOR WILSON'S BILL.

Since the above was written we learn that Senator Wilson has stated that some Americans have already joined the kidnappers, and we trust that the bill which he has introduced, or some similar one, will speedily pass both Houses of Congress, and that repressive measures will be at once put in operation by the Government.

### RESIGNATION OF THE MISSIONARY BISHOP TO CAPE PALMAS AND PARTS ADJACENT.

BISHOP PAYNE, on his last return from Africa, two years and a half ago, thought it well to try the experiment of a two years' continuous residence in this country to ascertain whether he might go back to the scene of his Mission with hope of being able to continue his labors.

The result of the experiment was not favorable, and, therefore, at the recent meeting of the General Convention, the Bishop resigned his Jurisdiction.

The Board of Missions, which held its sessions during the Convention, failed not, of course, to recognize the claims which the long-continued and self-sacrificing labors of the Bishop laid upon the Church—this is seen in the following extract from the published Proceedings of the Board.

We gladly reproduce the record in these columns, adding this only, that the Foreign Committee have found great satisfaction in meeting the wish of the Board expressed in the last of the following resolutions :

The Right Rev. the Bishop of Pittsburgh presented the following :

WHEREAS, This Board has learned that the Right Rev. John Payne, D.D., Missionary Bishop to Cape Palmas and Parts adjacent, after labors upon the Coast of Africa remarkable for severity, and for a duration of thirty-three years, has resigned his Jurisdiction.

*Resolved*, That the Board hereby records the high value which it puts upon his long-continued and self-sacrificing labors in behalf of a people who are recognized to

have peculiar claims upon us, and upon the example of primitive Missionary spirit which his life has held up before the Church.

*Resolved*, That this Board tender to the Right Rev. Bishop Payne, in his retirement, their affectionate sympathy, and their prayers to God that He will watch over him, and bless him in body and in soul.

*Resolved*, That this Board refer it to the Foreign Committee to make such provision for the maintenance of this venerated servant of the Church as circumstances require.

The resolutions were adopted unanimously, the vote being taken standing.

#### FAITHFUL AND EFFICIENT HELPERS IN THE WORK.

The foregoing account is fitly supplemented by the following extract from the Record of the Foreign Missionaries of the Board, which formed part of the Report of the Foreign Committee to the Board of Missions at its meeting in October last :

Mrs. Anna M. Payne, wife of Bishop Payne, died at Cavalla on the 4th of December, 1857, twenty-one years and five months from the time she landed at Cape Palmas. For several years consumption had been doing its work on her feeble frame ; her labors were, however, incessant up to some months preceding her death. She was subjected to great suffering, to which she submitted herself with the habitual expression, "*Thy will be done.*" Mrs. Payne was indefatigable in her labors. From six o'clock in the morning until ten o'clock at night, except when sickness made it necessary, she was never idle. She at times taught in the schools ; but it was in guiding her household, and providing clothes for some sixty boarding scholars, that she was most constantly occupied. No Dorcas ever made more garments than she. It was while marking her dexterity in this work that a heathen chief remarked beautifully, "God has anointed your fingers." Occupied, however, as she thus was, she labored for the spiritual good of the heathen women too. Two afternoons of the week were devoted to visiting them in their smoking huts as long as her health would possibly allow. When she could leave the house for nothing else, she would gather up all her energies to visit them on Saturday evening, and returning home lie down entirely exhausted. Her last thoughts and prayers were directed to them. Tell them, she said, I labored for them as long as I could, and have not ceased since to pray. She sent special messages to some of whom she had hope, and requested to say to all, *That God had taken from her the sting of death.*

Miss Maria J. Williford arrived in Africa, February, 1850. Miss Williford labored for many years with much success as the teacher of the Girls' School at Cavalla. In 1858 she was married to Bishop Payne, and is now with her husband residing in Virginia.

These two ladies trained nearly all the native females connected with the

Christian families of the Mission from 1837 to 1869. Their united service and lives were equal to the aggregate services and lives of all the other ladies of the Mission put together, and they are among the most noble and single-minded women whom the gracious Spirit has ever called forth to the blessed work of heathen evangelization.

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### THE SEED OF THE RIGHTEOUS IS BLESSED.

ON the 13th of July, 1859, Bishop Boone and Mrs. Boone embarked, with a large company of new Missionaries, on board the ship *Golden Rule*, from New York for Shanghai, China.

The Bishop had been greatly cheered by the noble responses which had been made to his appeal for men and means. They whose hearts had been stirred up to the offering of themselves were with him in the ship, and the liberal gifts of many of the churches, in answer to his appeals, had supplied the treasury with all that was needed for the expenses of their outfit and the expenses of their voyage. A company of loving friends accompanied the Bishop and the other Missionaries down the bay, and in this company were two lads, sons of the Bishop. It was the parting hour of these dear parents from their beloved children. It was supposed to be a parting of several years' duration—it proved, in the end, to be their final earthly separation.

Down in the state-room of the ship the mother held these sons in fond embrace, yearning over them, and in an agony of prayer commending them to the protection and guidance of God's gracious Spirit. Her separation from them was in this secluded spot, no eye resting upon mother and children but the eye of God. From the deck of the ship the father bid farewell to his precious boys, and as the little vessel in which these boys with other friends returned to the city, bore away from the side of the *Golden Rule*, the Bishop bowed his head upon the gunwale of the ship, his whole frame tremulous with deepest emotions. These dear parents had before forsaken home and country for the cause of CHRIST, and in this trying hour, under the power of the same constraining love, they were leaving those who were as dear to them as life itself.

The writer of these lines remembers well a letter (which was shown to him) from the Bishop to these boys. Scarcely could one conceive of anything indicative of deeper love; the words of the Bishop seemed to flow out from a heart full of affection for these boys, and expressive of the most intense longings for their welfare. He knew that they must necessarily be exposed to temptations, and he gave them advice in soul-stirring words of earnest entreaty and counsel.

No doubt these sons were remembered every day by these parents in prayers to God for them, and those prayers have been signally answered. Both father and mother were within a few years after they bid adieu to the



United States in 1859, called away, and the boys, where are they? Both are in the ministry of the Church; the older, William J., is a Missionary to that land to which his father gave his life; and the younger, Thomas, who was ordained within the last year, is now in charge of a parish in Georgia.

The following extract relates to a most interesting coincidence, and furnishes a remarkable illustration of a double or combined answer to the prayers which his servants, the Bishop and Mrs. Boone, offered up continually to God.

The facts mentioned below have never been given in *THE SPIRIT OF MISSIONS*, although they have appeared in another publication of the Foreign Committee.

REV. W. J. BOONE AND REV. YOONG KIUNG NGAN ADVANCED TO THE PRIESTHOOD.

We copy from Bishop Williams' letter of Nov. 12, 1870, giving account of his visit to the interior Stations at Wuchang and Hankow:

"On Friday, Oct. 28, the Feast of St. Simon and St. Jude, the Rev. W. J. Boone and Rev. Yoong Kiung Ngan were ordained Priests in the English Church. It had been placed at our disposal by the Trustees, and the choir had kindly promised their assistance, and had practised for the occasion. Unfortunately, however, the weather on that day was most unfavorable, and it being thought that we would be unable to cross the river, notice was given to the residents of Hankow that the ordination would not be held. When we reached the church it was impracticable to circulate another notice, so that the congregation consisted of only three foreigners and about a dozen natives. But though there were so few to join in the Services, and no choir, the circumstances connected with this ordination made it most interesting, and all present felt that it was good to be there. Here was a son of our first Bishop kneeling to be ordained with one who had been a heathen, but who, largely through the efforts of his noble father, had been taught in our Boarding-school to know and love the one true GOD and JESUS CHRIST, whom He had sent. Though their birthright had been so very different—one the son of a Christian Bishop, and the other a son of a poor idolater—yet alike being called by the infinite mercy of GOD to the true knowledge of CHRIST their SAVIOUR, to the high dignity of ministers in His Church, and having 'used the office of a Deacon well,' were together advanced, by the imposition of hands, to the higher degree among the Standard-bearers of the Cross. God grant that they may be faithful to their holy vows even unto death, and be made wise and worthy instruments in His hands in turning many of the poor wretched heathens from darkness unto light—from the bondage of Satan to the glorious liberty of the children of God." We could all realize most beautifully how the Gospel of our SAVIOUR passes over the strong barriers of national differences and distinctions, and binds in one common brotherhood all peoples and tongues, as we saw our Christian Chinese kneel around the table

of our common LORD in an English Church, and receive from the hands of a German and an American the emblems of His Body broken and His Blood shed for the sins of the whole world.

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## SECRETARY AND GENERAL AGENT OF THE FOREIGN COMMITTEE.

In view of the desirableness of having in THE SPIRIT OF MISSIONS a record of all historical events relating to the Foreign Department, the following is reproduced from the last Annual Report to the Board of Missions:

The Committee announced, at the last meeting of the Board, the resignation by the Rev. Samuel D. Denison, D.D., of the office of Secretary and General Agent, and the election of a successor. First connected with the Committee before his ordination, from 1842 to 1845, as assistant to the Secretary and General Agent, the Rev. Dr. Denison was made, in the year 1853, Secretary and General Agent. Having resigned that office in 1864, he continued to perform its duties till a successor was secured in 1866, and from that date to 1868 acted as Local Secretary. Though desirous to be relieved, he consented to serve again as Secretary and General Agent in 1868, in which position he continued till the Fall of 1870. Twenty years of faithful and abundant labors have served to endear him to the Missionaries of the Committee, and to impress his admirable business character permanently upon the appliances and methods used in the management of the varied and often intricate affairs of the Committee; and they felt that they performed an act which was in every way just and fitting, and which would commend itself to this Board in electing him as they did, with the expression of warm regard, to the position of Honorary Secretary.

He has, with the approval of the Committee, been engaged for some months in preparing a History of the Foreign Missionary Work of our branch of the Church,\* which is now in the hands of the members of the Board; and the Secretary and General Agent has, ever since the assumption of his office, enjoyed the benefit of his sound judgment, and his intimate and extended knowledge of the affairs of the Committee. He desires to record the fact that here again the saying finds a fulfilment, "Other men labored, and ye have entered into their labors."

The present Secretary and General Agent entered upon the duties of his office on the 1st of December last, and has been constantly engaged since then in conducting the business of the Committee, and in presenting the

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\* It was while getting together materials for this volume that Dr. Denison made the happy discovery that the Domestic and Foreign Missionary Society was passing through its fiftieth year, and to him, therefore, the Church owes, under God, the increased interest in the work of Missions, which the Jubilee Services have done so much to evoke.

claims of the Foreign work whenever opportunity has been given, which has been, with one or two exceptions, three or four times every Sunday. He has met courtesy and kindness everywhere, even from those who professed but little sympathy with his cause.

He would acknowledge, too, his debt to the Secretary and General Agent of the Domestic Committee, who has given him the benefit of his large knowledge of the parishes and rectors of the Church, and has, the Foreign Secretary has reason to believe, taken every opportunity to commend him and his work to their confidence and sympathy.

## AFRICA.

### MISSION WORK IN SINOE COUNTY.

WE have great pleasure in announcing that the stations in Sinoe County, long without the presence of an ordained Missionary, now enjoy the ministrations of the Rev. R. H. Gibson, who went there last October, under appointment of the Foreign Committee. We give extracts from three letters of our brother recently received. In the first he acknowledges the receipt of the letter which carried his appointment to him.

HARPER, CAPE PALMAS, *Sept. 1st, 1871.*

Yours bringing my Missionary appointment reached me on the 29th instant, a few days after I wrote you. I therefore readily sell out my perishable effects, and get in motion for leaving. O that a kind Providence would lead me—go before—open the way for the Gospel, and make me the feeble instrument in His hands of winning thousands of souls to CHRIST. Excuse my weakness, and permit me here to solicit *earnestly* the prayers of the American Church for my general success; though a poor, feeble, weak minister of the Gospel.

In his second letter our Missionary gives his impression of the condition of affairs in his new field, and some account of the work which he has begun to do. We are glad to say that we have reason to believe that kind friends will see that Mr. Gibson has the much-needed boat.

GREENVILLE, SINOE COUNTY, *Oct. 27th, 1871.*

I arrived at my station on the 13th of October, and entered immediately upon my work in Sinoe.

### AFFAIRS AT ST. PAUL'S CHURCH, SINOE.

I find on the church records of this station twelve members in communion with our Church. The little church edifice (although large enough to accommodate those in communion with us) is too small to accommodate those who now attend our Service. Besides, it is in a dilapidated condition, and the vestry agree with me that it is better to build a larger church than to



expend money on the repair of one too small to accommodate us. We are now collecting money slowly to erect a larger church edifice in Greenville, over St. Paul's Church, intending to take down the present one so soon as the other shall have been covered.

## LEXINGTON.

At Lexington, five miles north-east of Greenville, is a little chapel. Although not completed, it has been occupied for the last few years by the Methodist denomination, with the consent of the vestry of St. Paul's Church, Greenville. Unfortunately the Methodist church in that district fell down, and they have not had the means to erect another. As I can easily walk the distance in an hour, I have concluded to hold Service there at least once during a week.

## WORK AMONG THE NATIVES.

I have already visited the Blue Barre natives on Blue Barre Point—not much over one mile from my present location. I find there about four hundred natives receiving no religious instruction, living in three or four small towns, closely connected; many of whom speak broken English. I expect to visit these people with the Gospel at least once every week. We have to cross Sinoe river to reach Blue Barre Point; this will necessitate my having a boat or canoe at my command. A small boat that would cost not over twenty-five or thirty dollars in America, given for Mission use here, would enable me to break the bread of life at three places on the Sinoe river—and my parish work about Greenville receive no injury. Will not the Foreign Committee make the outlay, and send to their Sinoe Missionary a small boat by an American captain? I wish to be able, so far as I can, to reach the people of this county with our Church Service. Therefore I beg a fair chance. This station has been considered a hard one. There are more different denominations in this county than in any other. While Cape Palmas has only two besides our own—Methodist and Baptist—Bassa, the same—Monrovia, the same, with one addition, Presbyterian—the County of Sinoe has Methodist, Baptist, Presbyterian, and Congregationalist, besides our own denomination.

Kind Providence blesses me with health and a strong constitution, and with a good tight boat for conveyance I think I could do the work of two Missionaries. Our Service at St. Paul's Church here in the town of Greenville must be kept up regularly—then our Lexington chapel, where we expect, under Divine aid, an ingathering of souls, must not be neglected—while the poor heathen just at our doors (if we ourselves are changed from nature to grace), *cannot, must not fail* to share our Christian sympathy and assistance.

Under date of *December 12*, our brother again writes :

## PROGRESS.

Our cause is gaining ground. The Episcopal Church is beginning to

attract some attention, as well as exciting some to jealousy. The HOLY SPIRIT is truly with us, and we are greatly encouraged and strengthened to go forward in the glorious work. I have, on application, admitted four adults to our communion. They seem quite satisfied of their change of heart. Two others have applied to become communicants. Seven others promise me that they *will* and *are* seeking pardon of their sins, and wish my prayers and assistance. I visit them with spiritual instruction.

#### WORK FOR NATIVES.

I have been trying to get the natives on Blue Barre Point to erect a large country house at their own expense, to serve as a chapel. I now visit them weekly, sometimes twice during a week, and preach in the open air. If I had some primers and cards, through which I could offer instruction to their children during my visits, I could plead stronger the necessity for the house above named.

No doubt if some wealthy Sunday-school of New York, Philadelphia, or Boston knew how highly we could appreciate and value a donation of primers and cards, which would cost them about four or five dollars, they would freely give them to poor Sinoe Station.

Our Sunday and Day schools need books ; and the scholars would readily purchase, if they could do so, with Liberian money. So soon as I can spare it from my salary, I wish to order grammars, arithmetics, geographies, spelling-books, Testaments, and writing-books for the above-named purpose.

#### NEW CHURCH NEEDED.

Our little framed church is literally rotten ; planks falling off, studding and corner-posts too rotten to hold the nails. We must have a better one if life lasts. Eight hundred dollars will purchase the material to build a church edifice, forty-five feet by thirty feet, and we can do the work ourselves. We are now begging wherever we can in Liberia, and so soon as we can raise three hundred dollars we hope to commence the work, and trust a kind Providence.

I think I name prayer-books in every letter ; you must excuse me for thus troubling you ; *we want the books very much*. I think I wrote you to purchase and charge them to my salary. Please get the most common, that they may come cheaply, as I shall have to *give away* many of them. If you can think of it, when you send me the books, put in one copy of the Canons of our Church, and the Church Almanac.

#### ARTICLES FOR THE REGULATION OF MISSIONARIES PROPOSED BY THE CHINESE GOVERNMENT.

WE furnished in our February Number a copy of the circular addressed by the Chinese Government to the Representatives of the Treaty Powers, in

which grave charges were preferred against Missionaries and remonstrances made against the continuance of their work.

With the circular we published Dr. Williamson's exposure of the untruthfulness of the statements and the evident insincerity of its purpose. This circular was accompanied by eight "Articles" proposed by the Chinese Government for the regulation of Missionaries and their work.

These Articles are given below, together with an analysis of them made by the Rev. Carstairs Douglas, a Presbyterian Missionary at Amoy, and read by him at a meeting, in London, of representatives of the various Missionary Societies laboring in China.

Mr. Carstairs Douglas first gives the following analysis of the Regulations which follow the circular :—

These Articles are so composed as to bewilder the mind of the reader ; and actually have, at first sight, misled many persons who on full examination have realized their dangerous character.

They consist of two parts, namely, various *charges* against Roman Catholic Missions and certain proposed *regulations*.

The charges against the Roman Catholic Missions are sometimes particular, sometimes general. And while, strictly speaking, directed solely against Roman Catholics, they are often calculated to leave an impression unfavorable to *all Missions alike*.

How far they may be true of Roman Catholic Missions it is not our business in this place to inquire : what we have to remark is that all the particular cases quoted are from Roman Catholic Missions, and that the general statements are not applicable to Protestant work in China.

The *regulations* proposed are partly mere *truisms*, such as no one has denied ; partly principles and rules *already in force*, according to the treaty, at least in the case of Protestants, and which, if simply put in practice in the case of Roman Catholic Missions (which the Chinese have a full right to do at present), would be amply sufficient to punish or prevent the bad practices alleged.

But to a very large extent the proposed regulations are directly opposed to the treaties, and fitted to act in a most ruinous manner against all Missions—Protestant as well as Roman Catholic.

There may perhaps be a few useful suggestions in the circular, but they are so mixed up with erroneous and injurious elements that it would be very dangerous to make them the basis of any positive rules of binding authority.

Mr. Douglas then proceeds to quote in order those clauses of each article which are most clearly opposed to the existing treaty and most hurtful if applied to Protestant Missions.

#### ARTICLE I.

" It would be a good thing to abolish the foreign orphanages."



Protestants have no orphanages, but this Article might injuriously affect boarding-schools.

## ARTICLE II.

“Women ought no longer to enter the churches : nor should Sisters of Charity live in China to teach religion.” “There ought to be a kind of line of separation which cannot be overstepped.”

Among the Chinese themselves no such impassable line exists, except in theory, or among the higher classes.

Men and women together frequent temples, plays, processions, funerals, courts of justice, shops and markets ; travel together on roads, and in boats, large and small, by day and night ; converse in streets, villages, and farms ; work together in fields and other places.

Yet in deference to the sentiment, and to avoid all appearance of evil, it is usual in Protestant chapels to screen off a separate place for the women, where they hear without being seen, and they generally have a separate entrance when possible.

More than this is impossible.

Protestants have no “Sisters of Charity,” but the clause might prohibit all female Missionaries.

## ARTICLE III.

“The Missionaries must conform to the laws and customs of China.” “They are not permitted to place themselves in a kind of exceptional independence.” “The Missionaries in foreign countries are subject to the legislation of the country in which they live, and . . . are forbidden to make themselves independent. *Similarly*, the Missionaries who teach their religion in China ought to submit themselves to the authority of the magistrates of this country.”

But in China *all foreigners* are by *Treaty* exempted from the authority of the Chinese magistrates and laws, being governed by their own Consuls and Judges, according to their own laws. Even those foreigners who are in *the service* of the Chinese Government (*e.g.*, the Imperial Customs) are so exempted.

If a foreigner in the interior break the laws, he is liable to be *arrested* by the Mandarins, and sent (without being maltreated) to his Consul to be judged. This condition is printed on all British passports in China.

Missionaries *have the same rights* as other foreigners ; and they are equally *liable to arrest*, and this would have been the proper course, if Roman Catholic priests acted as alleged.

ARTICLE III. (*continued*). — “They are not permitted to asperse the doctrine of Confucius.”

The French “denigrer” is a much *weaker* word than “aspersion,” which makes the prohibition all the *stronger*.

Missionaries avoid, as far as possible, what would give offence, especially as by far the greater part of the Confucian teaching is good morality, which is a powerful auxiliary to Christianity.

But the clause might prohibit our pointing out any of its *errors* (even when quoted against us), or supplying its defects.

For instance, it is quite against Confucius to assert that Queen Victoria is equal to the Emperor of China, or to assert that *all men are sinners*, etc. Again, Buddhism and Mohammedanism are at least as much opposed to Confucius as Christianity is, and yet are fully tolerated.

#### ARTICLE IV.

“Punishment once inflicted, they (foreigners) must not come and claim *indemnities*, and above all they must not seek the *soi-disant abettor* of the crime, to exact from him a certain sum.” “The individuals who commit disorders ordinarily belong to the lowest class of the people. When they are guilty of some crime, they are seized and punished; but accusations ought not to be brought against the literates, to exact from them large indemnities.” This seems also referred to in Article III., where Missionaries “are forbidden to injure the reputation of men (*des gens*),” and “to attack the character of people.” (These two clauses are *identical* in the French.)

In the beginning of Article IV. the mask has been incautiously thrown off.

It is *all foreigners* (not merely Missionaries) who are forbidden to ask damages, or to demand the punishment of abettors (*fauteurs*) or instigators.

But in Chinese law the guilt of abettors and instigators is fully recognized, and in the Chinese courts damages or indemnities are constantly awarded along with other punishments, so as to deter from crime in future.

Compare the Bill for the Prevention of Crime in Ireland.

The literati and Mandarins have been clearly proved to be the *real criminals* in almost every outrage against foreigners. Bravos and starving men are easily hired, and the ignorant people easily deluded, to do any crimes, and they can even be led to submit to punishment as substitutes.

Unless *instigators* be severely punished, here is no safety for any *foreigners*.

ARTICLE IV. (*continued*).—“If a Christian conducts himself altogether contrary to the laws, the local authority takes evidence; and if some one accuses the Christian, the latter is seized and judged. But the Missionaries must not then come forward to defend him or to exculpate him.”

Similar cases seem alluded to in Art. III. “In the case in which Missionaries allow themselves to be mixed up in affairs beyond their province.”

Also where Christians are forbidden to "invoke the intervention of the Missionaries."

No Protestant Missionary would wish to defend a bad Christian who *has committed* crimes. But if Missionaries be absolutely forbidden to make any representation (public or private) in behalf of Christians *accused of crime*, this would hand over all Christians quite helpless to persecution by false accusations and false witnesses : for the heathen relatives of converts do not generally take such interest in them as to brave the dangers of a Mandarin's court for their sake. Even if not condemned, long years of hopeless imprisonment and severe beating under *examination* would be common.

We would on no account wish to be *authorized* to make such representations ; but we ought not to be *absolutely forbidden*.

Of course the burden of proof would lie on the Missionary, not only to show the *fact* of persecution, but also to show that the case was so urgent, or so hopeless, if left to other means, as to justify the exceptional and extraordinary means employed.

How would it do if the servants, employes, landlords, and customers of merchants, or the innkeepers, boatmen, coolies, etc., with whom scientific or commercial travellers have intercourse, were allowed to be imprisoned and punished for their connection with foreigners, while foreigners were forbidden to make any representations on their behalf? Yet they are as much Chinese subjects as the converts.

#### ARTICLE V.

"Passports will not be granted in the provinces where there are rebels, nor even hereafter for those where the Imperial army is operating."

Passports are not now given, or are given with special restrictions, when rebels are near. And all British passports are at once cancelled if the bearer visits a place occupied by rebels. This is enough.

During the last ten years scarcely any one of the provinces where the Treaty Ports stand has been long quite free of rebels or similar disturbances, so that Missionaries (and, of course, all foreigners) would generally have been shut up in the Treaty Ports themselves.

A Chinese province is equal in size to a great European kingdom. Probably about half the provinces have usually some corner disturbed.

Even if there be no rebels in the province, if the Imperial Army use the province to "operate" on another, no passports are to be given, and very few places would remain for the visits of foreigners.



## ARTICLE VI.

“The aim of the Missionaries being to exhort men to virtue, it is befitting that before admitting an individual to the privileges of religion he should be examined as to whether he has undergone any sentence or committed any crime. If the examination be in his favor he may become a Christian; if the contrary, he should not be allowed to become one. One ought, moreover, to act as the ministers of our religion do, who give notice to the Inspectors of the Ten Families, and cause the name of the person to be entered in the register with this purpose. In the same way the Missionaries ought to give notice to the authorities, who will take note of the day of month and of the year of admittance, of the country and of the station in life of the individual, and will ascertain if he has ever undergone any sentence, or if he has ever changed his name. By acting thus all confusion will be avoided. If a Christian should be sent on a Mission, and he should die on the way, notice should be given to the proper authority. If, after being converted, a person commits some crime, he should be dismissed, and no longer regarded as belonging to the religion. Every month, or at least every three months, the authorities ought to be informed of the number of conversions. The authorities, also, should act as they do in regard to our temples—that is to say, they should go every month, or at least every three months, to inspect the Missions. This course will do no harm to religion, but, on the contrary, will insure tranquillity.”

*This Article seems to provide for excluding bad characters from the Church.*

It really provides that no man can become a Christian till a Mandarin has examined him, and has given special permission. If it be even *asserted* that he has committed a crime or changed his name, he cannot be baptized. In the same way a Mandarin can at pleasure command a man's excommunication.

No Church can possibly submit to this. Missionaries will endeavor to keep out bad characters, and have far more interest in doing so than any one else, but cannot be responsible for this to any magistrates.

If a nominal Christian commit a crime, he is just as liable to be seized and punished as a heathen. We claim no civil privileges for our converts.

If a bad man repent and reform, he must be admitted to the Church. The work of the Church is “to call sinners to repentance”; yet this article would forbid it.

The *registration* proposed is intolerable. There is no such thing in China for other religions. The clause about “the ministers of our religion” is incomprehensible, unless it refers to Buddhist priests, who, being under a vow of celibacy, have no parallel in Protestant Missions.

The alleged inspection of temples does not exist, or, if it ever takes place, we have not been able to find any trace of it.

Intolerable that every Christian on entering the Church should pass through an inquisitorial trial and examination of all his past life, and ever after

be under severe police surveillance and espionage worse than a ticket-of-leave convict.

Would make the Christians like a separate state, having different laws from others.

Mandarins have an unquestionable right to visit the churches at any time they please, *without any new regulations*. But formal visits at stated times, under fixed regulations, would intimidate people from becoming Christians.

#### ARTICLE VII.

“The Missionaries ought to observe Chinese customs, and to deviate from them in no respect.”

“When the Missionaries visit a great Mandarin, they must observe the same ceremonies as those exacted from the literates. If they visit a Mandarin of inferior rank, they must also conform to the customary ceremonies.”

This would often include kneeling on both knees, prostration on the ground, and knocking the forehead on the ground, besides other degrading and burdensome ceremonies.

We ask to have to act exactly as other foreigners do.

If Missionaries had to perform degrading ceremonies, how could the Chinese respect any foreigners? For *teachers* are among them the most honorable class of the people.

#### ARTICLE VIII.

After one of the usual statements of general principles which *no one* denies, professes to treat next of the manner in which *Missionaries* are to act when they “wish to buy land” or “hire a house.” “If the Missionaries wish to buy a portion of land on which to build a church, or hire a house in which to take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority, who will examine whether the Fung-Shouy presents any obstacle. If the official decides that no inconvenience arises for the Fung-Shouy, it will then be necessary to ask the consent of the inhabitants of the place. These two formalities fulfilled, it will be necessary besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of Tong-tche—that is to say, to declare that the land belongs with full rights to Chinese Christians.”

The Fung-Shouy is a modern superstition unknown to the classics, and even discountenanced by Imperial authority.

It is the most convenient and invariable plea to put a stop to proposals for railways, telegraphs, mines, good roads, honges, or dwellings with upper stories, and all such improvements.

It has never before been sanctioned by foreign governments. Let this clause be sanctioned now, and all these foreign improvements are shut out forever.

The effect of this article is to load "the Chinese Christians" with disabilities that are opposed to the Treaty and extremely oppressive.

For, by treaty, Christians and non-Christians are to be treated with *perfect equality*; but non-Christians do not need (1) before concluding the bargain to make a declaration to a Mandarin, nor (2) to have the Fung-Shouy (in parliamentary paper misprinted Tung) pronounced good, nor (3) to get the consent of the inhabitants. It is, therefore, a breach of treaty to impose these disabilities on the Christians.

Another effect of these regulations would be simply to make it impossible to buy or lease at all, whenever *any one* inhabitant or Mandarin should wish to prevent it. One ill-disposed person could at any time get up opposition. And though *no one had any objection*, yet many would certainly *make* objections simply for the purpose of getting money for giving up the opposition.

Perhaps it may be objected that this article is pointed solely against the buying or renting of ground or houses by "*Missionaries.*" But any one who knows China will see that, if once enacted, it would be liable to be applied by the local Mandarins to *any case of native Christians* buying or renting any place for religious purposes. For it could always be plausibly asserted that this was done in accordance with the "*wish*" of the Missionaries for a "chapel" or occasional "residence."

This clause would seem also to take away the right which Missionaries have by treaty (the same as all foreigners) to buy or lease with perfect freedom at and near the Treaty Ports.

## ACKNOWLEDGMENTS.

N.B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 1st, 1872, to February 1st, 1872 :

ALABAMA.			CONNECTICUT.		
Lowndesboro'—St. David's.....	\$4 00	4 00	Birmingham—St. James'.....	\$34 70	
ALBANY.			Fair Haven—St. James'.....	40 00	
Albany—St. Peter's.....	75 00		Greenwich—Christ.....	22 22	
Catskill—St. Luke's.....	25 21		Hartford—Trinity, a Member.....	100 00	
Claverack—Trinity.....	3 80		Litchfield—St. Michael's.....	15 06	
Cooperstown—Christ.....	25 00		Middletown—Holy Trinity.....	60 82	
Kinderhook—St. Paul's.....	18 00		Milford—St. Peter's.....	19 58	
Morris—Zion.....	17 60		New Haven—Trinity.....	202 85	
Morley—Trinity Chapel.....	2 06		Northford—St. Andrew's.....	4 00	
Plattsburgh—Trinity.....	14 50		North Guilford—St. John's.....	5 42	
Troy—St. John's, Missy's Society,			Portland—Trinity.....	9 62	
\$100; from a Friend, \$25;			Sharon—Christ.....	7 32	
from another Friend,			South Norwalk—Trinity... ..	14 21	
thank-offering, \$25.....	150 00	331 17	Watertown—Christ.....	44 74	580 48
CENTRAL PENNSYLVANIA.			DAKOTA.		
Bellefonte—St. John's, \$24.29; S.S.,			Yankton—Indian Chapel, for		
\$15; Infant School,			Greek Mission.....	22 26	22 26
\$10, for Cavalla, Af..	49 29		DELAWARE.		
Bethlehem—Nativity, of w'ch from			Christiana Hundred—Christ, S. S.,		
Cold'd Congregation,			for Mrs. Nelson's		
for Africa, \$13.77... ..	70 23		School, China, \$45;		
Mauch Chunk—St. Mark's, \$78.09;			for Mr. Hoong Niok's		
S. S., Jubilee			School, \$20.....	65 00	
Missy's Offering,			Claymont—Church of the Ascen-		
½, \$30.82.....	108 91		sion.....	1 00	
Tamaqua—Calvary.....	5 27		Delaware City—Christ.....	9 13	
White Haven—St. Paul's.....	5 44	239 14	Georgetown—St. Paul's.....	2 00	



<i>Lewes</i> —St. Peter's, from the Rector.....	\$5 00	
<i>New Castle</i> —Immanuel.....	31 74	
<i>Wilmington</i> —St. John's.....	16 00	
“ Trinity Chapel and Old Swedes.....	33 73	163 60
EASTON.		
<i>White Chapel Parish</i> —St. Mary's... ..	2 54	2 54
FLORIDA.		
<i>Pensacola</i> —Christ .....	17 75	17 75
GEORGIA.		
<i>Marietta</i> —St. James' .....	9 00	9 00
ILLINOIS.		
<i>Albion</i> —St. John's.....	3 41	
<i>Alton</i> —St. Paul's.....	25 00	
<i>Chicago</i> —Calvary, a Member.....	2 00	
<i>Tiskilwa</i> —St. Jude's.....	1 65	32 06
IOWA.		
<i>Clinton</i> —St. John's.....	3 50	
<i>Independence</i> —St. James'.....	5 09	8 50
KENTUCKY.		
<i>Frankfort</i> —Ascension.....	22 00	
<i>Lebanon</i> —St. George's, per A. Ch. Miss'y Society.....	5 00	27 00
LONG ISLAND.		
<i>College Point</i> —St. Paul's Chapel, a Member.....	35 00	
<i>Newtown</i> —St. James'.....	42 50	77 50
LOUISIANA.		
<i>New Iberia</i> —Epiphany.....	6 00	6 00
MAINE.		
<i>Augusta</i> —St. Mark's.....	51 07	51 07
MARYLAND.		
<i>Annapolis</i> —St. Ann's.....	48 00	
<i>Baltimore</i> —Christ.....	158 82	
<i>Bladensburg</i> —St. Luke's, a Member, Africa, \$2.50; Gen'l, \$1.25.....	3 75	
<i>Frederick</i> —All Saints', Five-cent collect'n, \$55; White and Col'd S. S., \$25.30.....	80 30	
<i>Georgetown, D. C.</i> —Christ Ch., Epiphany collection, for China, Africa, and Greece, \$185.90; S. S. offering, for ed. of a Child in China, \$50.....	235 90	
<i>Harford Co.</i> —Churchville, Holy Trinity.....	2 00	
<i>West River</i> —Christ.....	34 00	562 77
MASSACHUSETTS.		
<i>Boston</i> —Emmanuel.....	806 18	
“ Messiah.....	19 44	
“ Trinity, \$2040.70, for Dr. Hill, Special Fund, \$100.....	2140 70	
<i>Cambridge</i> —Christ.....	1 00	
<i>Hanover</i> —St. Andrew's, Miss'y Association.....	22 04	
<i>Lowell</i> —St. John's.....	12 46	
<i>New Bedford</i> —Grace.....	62 56	
<i>North Adams</i> —St. John's.....	10 00	
<i>Salem</i> —Grace.....	60 35	
<i>Springfield</i> —Christ.....	62 25	
<i>Waltham</i> —Christ.....	20 00	
<i>Worcester</i> —All Saints'.....	40 50	3257 48
MICHIGAN.		
<i>Adrian</i> —Christ.....	28 50	
<i>Alpena</i> —Trinity.....	45 49	
<i>Battle Creek</i> —St. Thomas'.....	10 00	
<i>Corunna</i> —St. Paul's.....	2 88	
<i>Detroit</i> —St. John's, \$299.27; S. S., \$67.50; Young Ladies' Bible Class, \$75 (of w'ch \$133.34, towards salary of Miss Botts); Mission Chapel, \$9.73.....	451 50	
“ St. Peter's, ½.....	6 00	
<i>Fenton</i> —St. Jude's.....	1 57	
<i>Grand Rapids</i> —St. Mark's.....	55 00	
<i>Hastings</i> —Emmanuel.....	10 24	
<i>Marshall</i> —Trinity, “Lena,” in memoriam, for China, \$2; Sunday-school, \$2; Mission, 63 cts.; Jubilee Offerings of Trinity, ½ for China, ½ for Africa, \$48.87.....	\$53 50	
<i>Owosso</i> —Christ.....	2 60	
<i>Pontiac</i> —Zion.....	8 00	675 23
MISSOURI.		
<i>Fayette</i> —St. Mary's.....	1 85	
<i>Kirkwood</i> —Grace.....	40 00	41 85
NORTH CAROLINA.		
<i>Greensboro'</i> —St. Barnabas'.....	4 10	
<i>Raleigh</i> —St. Augustine.....	3 57	
<i>Salisbury</i> —St. Luke's.....	6 80	14 47
NEW HAMPSHIRE.		
<i>Portsmouth</i> —St. John's.....	50 00	50 00
NEW JERSEY.		
<i>Dover</i> —St. John's.....	13 55	
<i>Edgewater</i> —Mediator.....	14 92	
<i>Englewood</i> —St. Paul's, per Am. Ch. Miss. Society.....	10 00	
<i>Hoboken</i> —Trinity.....	22 02	
<i>Middletown</i> —Christ.....	3 21	
<i>New Brunswick</i> —St. John's.....	43 00	
<i>Newton</i> —Christ.....	7 44	
<i>Orange</i> —Grace.....	90 68	
<i>Princeton</i> —Trinity.....	111 97	
<i>Salem</i> —St. John's.....	40 00	
<i>South Orange</i> —Holy Communion, Miss'y Guild.....	25 00	
<i>Summit</i> —Calvary.....	14 47	
<i>Trenton</i> —St. Michael's.....	47 88	
“ St. Paul's.....	5 00	449 14
NEW YORK.		
<i>Clifton</i> —St. John's.....	67 00	
<i>New York</i> —Ascension.....	3043 48	
“ Holy Communion.....	600 00	
“ St. Ann's, a Member.....	6 00	
“ St. Luke's.....	184 80	
“ St. Thomas'.....	443 36	
“ Trinity.....	60 28	
“ Trinity Chapel.....	881 33	
<i>North Castle</i> —St. Stephen's S. S.....	25 62	
<i>Philipsctown</i> —St. Philip's, Five-cent collection.....	5 00	
<i>Piermont</i> —Christ S. S.....	5 68	
<i>Pleasant Valley</i> —St. Paul's.....	3 00	
<i>Port Chester</i> —S. Peter's, \$25; S. S., \$25.....	50 00	
<i>Poughkeepsie</i> —Holy Comforter.....	16 47	
<i>Red Hook</i> —Christ.....	22 42	5414 44
OHIO.		
<i>Ashtabula</i> —St. Peter's.....	6 08	
<i>Bellevue</i> —St. Paul's S. S., for Africa.....	6 00	
<i>Cincinnati</i> —Advent.....	8 00	
<i>Delaware</i> —St. Peter's.....	20 00	
<i>Dayton</i> —Christ.....	20 00	
<i>Gambier</i> —Holy Spirit, salary of Rev. —, \$102.50; Mission House, Philadelphia, \$47.50.....	150 00	
<i>Granville</i> —St. Luke's.....	25 15	
<i>Tiffin</i> —Trinity.....	6 35	241 58
PENNSYLVANIA.		
<i>Columbia</i> —St. Paul's.....	12 35	
<i>Conneautville</i> —Trinity.....	5 00	
<i>Downington</i> —St. James'.....	11 11	
<i>Germantown</i> —Christ Ch. S. S., towards support of Rev. Mr. Auer... ..	31 92	
<i>Great Bend</i> —Grace, \$4; for Mission House, Philadelphia, \$4.....	8 00	
<i>Lancaster</i> —St. James', Five-cent collection.....	9 50	
<i>New Milford</i> —St. Mark's, \$3; for Mission House, Philadelphia, \$3.....	6 00	
<i>Philadelphia</i> —Ch. of the Covenant S. S.....	100 00	

*Philadelphia*—Epiphany, for China, \$150; for Mrs. Thomson, \$120; for Africa, \$150; for Japan, \$113..\$533 00  
Redeemer, Seamen's..... 53 00

“ Kinderton, St. George's S. S., \$50; Rev. W. H. Neilson, \$50, for Rev. A. Crummell, Manual Labor Sch'l, Caldwell, Liberia... 100 00

“ St. John the Evang... 11 50

“ Redeption..... 18 00

“ Chapel of Hospital, Alonzo Potter Bible Class, \$10; S. S., \$40; Sundry Am'ts, \$38.25..... 88 25

*West Philadelphia*—St. Andrew's, for Africa.... 14 00

“ St. Mary's.... 37 21

*Rockdale*—Calvary, Christmas Offer'gs of Infant Class, for Miss Fay's School, China..... 13 00

*Westchester*—Holy Trinity, Miss'y Society, for Greece. 35 00 1086 84

## PITTSBURGH.

*Butler*—St. Peter's..... 11 17

*Franklin*—St. John's..... 7 00

*Monongahela*—St. Paul's..... 5 00

*Pittsburgh*—St. Andrew's, Mrs. Brunot, for support of George Slattery and Felix Brunot, Africa..... 60 00

“ St. Peter's..... 23 59

“ Trinity, Epiphany collection, \$327; Consecration collection, part, \$103 (\$2 for China)..... 430 00 536 76

## RHODE ISLAND.

*Bristol*—St. Michael's, Five-cent collection, \$67.50; do., \$54.10..... 121 60

*East Providence*—St. Mary's, \$13.73; S. S., \$2.22.... 15 95

*Pawtucket*—St. Paul's, \$50.50 (of which \$16 contributed by a Lady to be apportioned as follows: Hoffman Institute, \$10; Hospital, Shanghai, \$3; School in Haiti \$3). 50 50

“ Trinity..... 42 21

*Westerly*—Christ (of which from Five-cent collection, \$44)..... 200 73

*Woonsocket*—St. James, \$52; S. S., \$33..... 85 00 515 99

## SOUTH CAROLINA.

*Charleston*—Grace..... 40 50

*St. Thomas' Parish*..... 4 05 44 55

## TENNESSEE.

*Nashville*—St. Peter's, Mission.... \$0 65 0 65

## VERMONT.

*Fairfax*—Christ Ch..... 8 00

*Fairfield*—Trinity..... 4 00

*Rutland*—Trinity..... 35 30 47 30

## VIRGINIA.

*Alexandria*—Christ, for Africa.... 60 30

*Big Lick, Roanoke Co.*—St. John's.. 10 90

*Charlestown*—Zion, Quarterly coll., \$19.20; Class bxs, 40 cts.; Ed. of Chinese boy, \$8.75; Jubilee F'd, \$4.30. 82 65

*Charlottesville*—Christ, for China and Japan..... 54 00

*Green Spring*—St. John's, for China..... 10 00

*Hanover Co.*—St. Martin's..... 3 88

*Leesburg*—St. James', for Africa.. 13 40

*Markham Station*—Towards support of pupil in Rev. W. J. Boone's school, Wuchang, China..... 10 00

*Norfolk*—Christ, \$5; a Member, \$5..... 10 00

*Oak Grove*—St. Peter's..... 9 56

*Richmond*—St. James' per Am. Ch. Miss. Society.... 1 25

*Weston*—St. Paul's..... 5 00 220 94

## MISCELLANEOUS.

*Ill., Morrison*—S. A. S..... 2 50

*Iowa, Davenport*—Rev. R. D. Brooke 1 00

*Md., Baltimore*—G. E. Ballard..... 2 00

Cash, per A. C. M. Society..... 50 00

*Nanjemo*—Rev. R. Prout..... 100 00

*Washington*—Mrs. R. Smith, per A. C. M. Society.... 5 00

McK., for Rev. Mr. Auer, Af. \$25; China, \$25..... 50 00

*N. Y., New York*—Allan Napier, of which \$5 for supp. of Boy in Boarding-school, China. 10 00

R. H. L..... 25 00

R. W. T..... 2 00

*Ohio, Gambier*—Ah. See Shearer, for Hoong Nio, China..... 40 00

*Penn., Lockhaven*—Anna R. Drake 5 00

*Towanda*—O. D. B..... 2 50

*Pitts., Brownsville*—Mrs. G. E. Hogg, for support of Katimo, Af. 40 00

*W. N. Y., Utica*—A. A. E.,  $\frac{1}{2}$ ..... 48 00 383 00

“..... \$15,115 06

Receipts from Missionary Boxes..... 1,605 52

“..... \$16,720 58

Amount previously acknowledged.. 12,858 09

Total from Oct. 1, 1871..... \$29,578 67

## RECEIPTS FROM MISSIONARY BOXES.

January—1872.

## ALBANY.

*Ballston*—2298..... \$1 00

2295..... 2 00

*Potsdam*..... 0 50

*Troy*—St. John's S. S., 140 boxes.. 75 01 78 51

## CENTRAL NEW YORK.

*New Hartford*—5 boxes..... 4 00

*Syracuse*—8824..... 3 50

*Waterloo*—16 boxes..... 9 74 17 24

## CENTRAL PENNSYLVANIA.

*Bethlehem*—Nativity, 8 boxes..... \$19 88

*Tamaqua*—Calvary..... 1 59 21 47

## CONNECTICUT.

*New Haven*—St. John's, 44 boxes.. 46 33

626..... 2 52

*Northford*—St. Andrew's..... 9 64 58 49

## DELAWARE.

*Delaware City*—Christ, 10 boxes... 9 87 9 87

<b>EASTON.</b>					
Centreville—St. Paul's Parish, 26 boxes.....	\$49 50	49 50			
<b>FLORIDA.</b>					
Pensacola—Christ, 10 boxes.....	16 18	16 18			
<b>GEORGIA.</b>					
Americus—2746.....	5 10				
Cartersville—1211.....	10 23	15 33			
<b>ILLINOIS.</b>					
Chicago—5200.....	0 70				
St. John's S. S., 10 bxs.....	13 00				
Geneseo—6 boxes.....	4 30				
Marseilles—St. Andrew's, 20 boxes.....	13 43	31 49			
<b>IOWA.</b>					
Bedford—11,226.....	1 50				
Cedar Rapids—Grace, 5 boxes.....	8 20				
Fort Madison—Hope Ch., 9 boxes, for Africa.....	6 12	15 82			
<b>KANSAS.</b>					
Atchison—2738.....	2 50	2 50			
<b>KENTUCKY.</b>					
Jefferson Co.—St. Matthew's S.S., for China and Africa.....	30 00				
Uniontown—St. John's, 20 boxes.....	20 00	50 00			
<b>LONG ISLAND.</b>					
Brooklyn—St. Mark's, 18 boxes.....	23 12				
Jamaica—1034.....	1 43				
Ravenswood—St. Thomas.....	10 83				
Williamsburgh—2299.....	1 15	36 53			
<b>LOUISIANA.</b>					
New Orleans—St. Anna's Chapel, 25 boxes.....	27 15	27 15			
<b>MARYLAND.</b>					
Bladensburgh—8 boxes.....	15 43				
Frederick—All Saints', 25 boxes.....	32 12				
Georgetown—10 boxes.....	6 48				
Leonardtown—10,717.....	1 25				
Reisterstown—10,880.....	3 60				
St. Margaret's—Westminster Parish.....	91 99	150 87			
<b>MASSACHUSETTS.</b>					
Amherst—10,213.....	3 75				
Cambridge—10,704.....	6 25				
Wilkinsonville—St. John's.....	4 80	14 80			
<b>MICHIGAN.</b>					
Hudson—Trinity, 9 boxes.....	2 75	2 75			
<b>MISSOURI.</b>					
Lexington—2072.....	1 75	1 75			
<b>NEW HAMPSHIRE.</b>					
Hanover—2 boxes.....	1 10	1 10			
<b>NEW JERSEY.</b>					
Allentown and Crosswicks—Christ and Grace Ch. S.S., 7 boxes.....	5 00				
Englewood—St. Paul's S. S., 18 boxes.....	14 53				
Moorestown—2 boxes.....	2 80				
New Brunswick—St. John Evang., 10 boxes.....	9 37				
Newton—Christ, 13 boxes.....	7 93				
Trenton—St. Michael's, 2 boxes.....	1 31				
St. Paul's, 5747.....	2 00	42 94			
<b>NEW YORK.</b>					
Morrisania—2566.....	1 56				
8825.....	1 00				
New York—Anton Mem., Add'l.....	2 23				
1096.....	2 00				
Trinity Chapel, 4394.....	10 00				
Riverdale—Christ S. S., 20 boxes.....	20 00				
White Plains—8050.....	0 65	37 45			
<b>NORTH CAROLINA.</b>					
Lincolnton—9791—9800.....	4 16				
Salisbury—St. Luke's, 6630.....	2 82				
Warrentown—Emmanuel.....	\$3 94				
Wilkesboro'—19,874.....	2 50	13 42			
<b>OHIO.</b>					
Ashtabula—St. Peter's, 8 boxes.....	10 32				
Bellevue—9 boxes (of which for China, \$4; Africa, \$6),.....	15 86				
Gambier—1062.....	5 00				
Glendale—Christ, 11 boxes.....	20 59				
Zanesville—St. James', 10 boxes.....	12 52	64 59			
<b>PENNSYLVANIA.</b>					
Butler—St. Peter's.....	35 72				
Germantown.....	12 05				
Christ, 8 boxes.....	36 01				
Glen Riddle—9 boxes.....	7 48				
Lower Providence—7 boxes.....	14 00				
Philadelphia—18 boxes.....	17 23				
5417.....	3 00				
9 boxes.....	26 10				
11,224.....	3 00				
St. Luke's, 75 boxes.....	104 67				
Redemption.....	9 71	268 97			
<b>RHODE ISLAND.</b>					
Pawtucket—Trinity, 6 boxes.....	22 32	22 32			
<b>SOUTH CAROLINA.</b>					
Charleston—5 boxes.....	5 91				
St. Thomas' Parish—15 boxes, for China.....	29 81	35 72			
<b>TENNESSEE.</b>					
Bolivar—10 boxes.....	14 15				
Memphis—22 boxes.....	26 55	40 70			
<b>TEXAS.</b>					
Albion—11,414.....	1 50	1 50			
<b>VERMONT.</b>					
Sheldon—Grace, 8 boxes.....	10 09	10 09			
<b>VIRGINIA.</b>					
Alexandria—Christ S. S., 120 bxs.....	145 25				
Buchanan—8077.....	1 00				
4378.....	1 25				
Charlestown—Zion, 47 boxes.....	69 82				
Hanover Co.—St. Martin's Parish.....	16 12				
Markham Station—13 boxes, of which special, for sup. of a pupil in Rev. W. J. Boone's school.....	17 12				
Millwood—Christ, 30 boxes.....	23 96				
Norfolk—10,000.....	4 00				
St. Paul's, for China, 4157.....	2 25				
Oak Grove—9 boxes.....	8 59				
Orange, C. H.—St. Thomas', 8 bxs.....	14 16				
Petersburgh—Colored School.....	4 22				
Portsmouth—Trinity, 9 boxes.....	8 39				
The Plains—Whittle Par., 15 boxes.....	31 25				
Wellsburgh—16 boxes.....	38 55	385 93			
<b>WESTERN NEW YORK.</b>					
Lockport—Christ, 6 boxes.....	4 13				
Lyons—1107.....	2 70				
Rochester—Good Shepherd, 18 bxs.....	16 63				
Sodus—8465.....	2 00	25 46			
<b>WISCONSIN.</b>					
Berlin—8 boxes.....	22 58				
6162.....	1 00				
Mauston—6757.....	1 92				
Waupaca—6 boxes.....	3 72				
Wausau—9 boxes.....	5 86	35 08			
<b>MISCELLANEOUS.</b>					
10,214.....	1 35				
11,401.....	2 00				
11,227.....	2 41				
10 boxes.....	9 52				
3 boxes.....	4 84	20 12			
Total.....	\$1,605 52				



# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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MARCH, 1872.

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### MISSIONARY MEETING.

THE third Missionary meeting, held under the auspices of the New York Auxiliary Committee, was held Sunday evening, February 4, in St Thomas' Church, Fifth Avenue and Fifty-third Street, the Rev. Dr. Morgan, Rector. After Services, said by the Rev. Drs. Matson Meier-Smith, Twing, and Heber Newton, Bishop Potter rose and stated the origin and object of the Diocesan Committee, and then introduced the Rev. Drs. Twing, Meier-Smith, and Haight, who spoke in behalf of the Domestic, Foreign, and Home African Departments respectively. We can only here give a report, substantially, from *The Churchman*, of Dr. Haight's remarks. They were brief, owing to the lateness of the hour when he rose.

Dr. Haight told what he saw a fortnight ago in Petersburg, Va., in connection with the Mission under the charge of the Rev. and Mrs. Atwell, where there was already a property worth ten thousand dollars, and where everything was in an encouraging condition. And yet, only six years ago the work appeared almost disheartening, owing to the low moral and spiritual condition of the people. These facts told volumes. This was the work which the Commission is doing in many other places, such as Raleigh, Wilmington, New Berne, Charleston, and Frankfort. Already fully sixty thousand dollars' worth of property in the various places has been secured for the benefit of the race in our Church, in perpetuity; and a like work might have been done in fifty other cities and towns if the Church's Commission had been liberally and adequately sustained by Churchmen. A wide field is now open for the Church, which can do an infinite deal of good. He also alluded to the efforts of the Romanists to win the Southern freedmen, a work to which they are giving their best energies. He was not alarmed, and would not be if they were "doing five times as much." Only let us be faithful and diligent. Our past success, under God's blessing, is the warrant and incentive to earnest and strenuous effort now and in the future.

Dr. Morgan also spoke, and urged the principle that where God has given us a blessing we are bound to share that blessing with others, illustrating the idea in a forcible and happy manner. He was persuaded that

the time has come for sluggishness and stupor to depart. It was folly to amass great fortunes and rob the cause of God. He will send, if necessary, fire, pestilence, tornadoes, to teach people that the silver and gold belong to Him. He therefore called upon the people to come up to the help of God against the mighty.

At the close of his remarks a collection was made, during which the choir sang the beautiful anthem, "Cast thy bread upon the waters," etc. Devotional exercises brought the meeting to a close, when the congregation had sung, "Rise, crowned with light."

The congregation on this occasion was unexpectedly large (as the evening was unpleasant), filling the nave and transepts of the church, one of the largest and noblest in the land. The music was fine, inspiring, and partially missionary, while the addresses were all earnest and to the point, and evidently made a deep impression on all present. It was noticed that during the not short Services, continuing at least two hours, not a person left the church.

### VISITATION.

THE Rev. E. A. Renouf, one of the Honorary Secretaries of our Commission, during a recent visit to the South, at the request of the Executive Committee, most kindly visited several of our Missions and Schools as its accredited representative. His letters from various points, containing the results of his inquiries and observations, have been very satisfactory and most valuable to the Committee. We propose to give some interesting extracts from them in our next number.

### WILMINGTON, N. C.

FROM REV. C. O. BRADY.

You will rejoice when I tell you that we are now occupying our new church, St. Mark's. Our first Service was on the Sunday after Christmas, the last Sunday of the old year.

The Bishop opened with the Holy Communion at 9 A.M., and made a touching address. Regular Service was held at 11 A.M., and at half-past 7 in the evening, by myself.

Large congregations were present at both the Morning and Evening Service. We are now beginning to feel really at home, and I can see the good effect upon the people already. I trust that the work now begun among this people, and progressing, will be blessed by a merciful and compassionate Lord. Our new St. Mark's looks neat and church-like, and all who see it are much pleased with its appearance. We still, however, need means to complete it, which I have faith to believe we shall get in due time. All is going on well, and I trust will continue to do so. By the liberality of a friend in Boston, we were able to give the children a Christmas tree; but as we could not obtain a hall for the purpose on Christmas-eve or Christmas-day, we could not have the celebration till Wednesday last. You can imagine what an excited time the children had, being the first entertainment of the kind they ever attended.

I had presents for about one hundred and fifty. With the tree lighted with tapers, you can imagine how splendid it looked to their young eyes. Glad hearts left that place that night. I mention it to show you that we are progressing. We hope so to continue.

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## NEW BERNE, N. C.

MISS M. J. HICKS.

WE are feeling just now that it is necessary to make every exertion, and strain every nerve, in order to carry on successfully our constantly increasing school. As yet we have not felt obliged to refuse admittance to any, but we feel we cannot do justice to a much larger number.

Our task is hard, indeed, to discipline and instruct so many children, and we shall need all our faith and patience to aid us in persevering in our way courageously.

We trust we shall always remember that the work is the LORD's, not ours—duties are ours, results are His.

The weather has been excessively cold the past month. These children are so thinly clad they feel the cold intensely.

With all the heat that could be obtained from two stoves I have not succeeded in keeping the poor things comfortable. Our wood bill is getting to be quite an item.

Would that it were possible to awaken a greater interest in the heart of our great country, that thousands might be aroused from their lethargy and might feel a pleasure in giving for the MASTER's cause.

Mr. Bieble, of Central New York, is reading the Service at St. Cyprian's Chapel, and assisting in the Sunday-school. We are heartily glad to have his assistance. The children understand the Episcopal Service very well. The full responses, the LORD's Prayer, and the Creed, all uttered in unison by them, tend to make one feel that "God hath made of one blood all nations of the earth," and that we are the children of one FATHER.

I quite surprise my friends here because I go out in all kinds of weather, and work so regularly, and never appear fatigued. You know in this climate one cannot help getting exhausted, but I have ever been deeply impressed with the usefulness of a cheerful, happy face, and I try not to *look* weary when I really am very tired.

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## CHARLESTON.

FROM MISS E. R. ANCRUM.

IT is with much pleasure I report my class increased this month to sixty—thirty-four girls and twenty-six boys. All of them continue to improve, and are quite tractable, and I hope by next month some of them will be fit for promotion.

The weather for the past week has been uncommonly cold, the attendance, consequently, not quite as good. Some of the children are most miserably clad, and many are without shoes.

With the approbation of the Rev. C. C. Pinckney, I have tried to interest my class with regard to the education of an African boy for the ministry. I keep a Missionary-Box, and tell them to contribute one cent a week. Many of them appear delighted in being able to do so good a work. I tell them that one alone can do but little, but united they might accomplish much.



Some of the children are very poor, and say they cannot afford even to give the one cent. This is the first month, and so far I have collected one dollar and twenty cents. May God bless this effort for the advancement of His kingdom.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from January 1st, 1872, to February 1st, 1872:

CONNECTICUT.		CENTRAL PENNSYLVANIA.	
<i>Middletown</i> —Ch. of Holy Trinity	\$16 00	<i>Lykens Town</i> —Rev. V. H. Berg-	
<i>Litchfield</i> —St. Michael's, a Mem-		ber	\$10 00
	10 00	<i>Bethlehem</i> —Ch. of the Nativity..	100 78
<i>Wallington</i> —St. Paul's Ch.....	9 00	<i>Mauch Chunk</i> — $\frac{1}{2}$ of Contribution	
<i>Danbury</i> —St. James' Ch.....	10 85	of Jubilee Mis-	
<i>New Haven</i> —Trinity Ch.....	55 00	sion Fund.....	30 82 141 60
Miss F. H. B. Can-			
field, O. Asylum..	30 00		
<i>Hartford</i> —A Member of Trinity			
Church.....	100 00		
<i>Portland</i> —Trinity Ch.....	13 70 244 55		
NEW YORK.		DIOCESE OF PITTSBURGH.	
<i>Saugerties</i> —Trinity Ch.....	28 36	<i>Alleghany</i> — $\frac{1}{2}$ of Bequest of the	
<i>New York</i> —Manhattanville, St.		late E. Brewer, Esq. 500 00	
Mary's Ch.....	10 00	<i>Erie</i> —Chapel of Cross and Crown. 3 85	
Maria and Tommy		<i>Pittsburgh</i> —Trinity Ch.....	200 00 703 85
Wellman.....	1 67		
Mrs Gillette.....	1 00		
Trinity Chapel, Con-			
tribution of Mrs. C.			
J. Nourse of Colum-			
bia, Penn.....	5 00		
O. B. D.....	2 50		
S. D. B.....	2 00		
St. Anne's Ch. Mem-			
bers.....	6 00 56 53		
DIOCESE OF ALBANY.		DELAWARE.	
<i>Hogansburg</i> —Mission.....	2 00	<i>Claymont</i> —Special for C. Mission	
<i>Fairfield</i> —Mrs. J. S.....	5 00 7 00	of Rev. Dr. Buxton	
LONG ISLAND.		of Asheville, N. C... 8 00 8 00	
<i> Newtown</i> —St. James' Ch.....	27 38 27 38		
WESTERN NEW YORK.		MARYLAND.	
<i>Geneva</i> —St. Philip's S. S.....	0 73	<i>Baltimore</i> —Ch. of St. Barnabas... 88 00	
<i>Rochester</i> —Wm. B. Douglas, Esq. 50 00 50 73		<i>Port Tobacco</i> —Parish.....	5 00 93 00
NEW JERSEY.		OHIO.	
<i>Ridgewood</i> —Christ Ch.....	60 00	<i>Glendale</i> —Christ Ch.....	6 01 6 01
<i>Burlington</i> —St. Mary's Ch.....	24 68		
<i>Mount Holly</i> —St. Andrew's Ch.....	20 45		
<i>Morristown</i> —St. Peter's Ch.....	49 74 154 87		
PENNSYLVANIA.		MICHIGAN.	
<i>Frankford</i> —St. Mark's Ch.....	150 00 150 00	<i>Detroit</i> —St. John's Ch.....	47 00 47 00
		ILLINOIS.	
		<i>Chicago</i> —M. S. M.....	10 00
		<i>Robin's Nest</i> .....	7 00 17 00
		WISCONSIN.	
		<i>Nashotah</i> —Mission, St. Sylvanus'	
		Parish.....	20 00 20 00
		IOWA.	
		<i>Nashua</i> —St. Mark's Ch.....	10 00 10 00
		NORTH CAROLINA.	
		<i>Wilmington</i> —For Organ, for St.	
		Mark's Ch., by	
		Citizens of W....	180 00 180,00
			\$1,917 52
		Amount previously acknowledged..	4,885 41
		Total.....	\$6,802 93

THE REV. C. O. BRADY acknowledges the receipt of the following sums from residents of Wilmington, N. C., for the purchase of an organ for St. Mark's Church of that place:

J. W. Schenck, \$25.00; Bp. Atkinson, \$2.00; F. Kidder, \$1.00; Dr. King, \$5.00; W. Morris, \$5.00; K. E. Rice, \$5.00; A. Winants, \$1.00; J. E. King, \$5.00; Owen Dove, \$5.00; J. Boatwright, \$10.00; Cash, \$3.60; R. Johnston, \$3.00; F. Rumley, \$5.00; E. M. Shoemaker, \$2.00; S. Starling, \$2.00; Cash, 75 cts.; R. F. Wimbish, \$5.00; J. W. Pearson, \$5.00; Gabriel Holmes, 50 cts.; Major Mann, \$5.00; R. Jackson, \$2.00; W. H. Lane, \$1.00; George Myers, \$10.00; S. B. Borde, \$1.00; W. McLaurin, \$1.00; E. Brink, \$2.00; Cash, 75 cts.; Silas Marten, \$10.00; Cash, \$1.00; James H. Carraway, \$5.00; E. J. Pennypacker, \$2.00; W. H. Green, \$1.00; Cash, \$5.00; Mrs. Latimer, \$5.00; A. J. De Roset, \$5.00; Cash, \$2.00; Mrs. William Malett, \$1.00; E. Kantwell, \$5.00; C. O. Brady, \$5.00; Miss E. E. Brady, \$5.00; John Norwood, \$2.00.

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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LETTERS come in by every mail, expressing more or less of interest in the new movement of the Board of Missions, which is being presented to the Church under the name of "Woman's Work." In response to various requests for further information with regard to it, we reprint the Resolution which was adopted at the late meeting of the Board, and add a few words with reference to the organization which has been determined upon :

*"Resolved,* That the suggestions contained in this Report as to the organization of a Woman's Society, Auxiliary to the Board of Missions, be referred to the Reverend Secretaries of the various Departments of this Board, with power to mature such organization as may seem to them practicable and expedient, and submit it to the consideration of the Church at large through  
THE SPIRIT OF MISSIONS."

One sentence from an article which appeared in the January number, drawing attention to the Circular Letter addressed to Rectors of parishes, will give the key-note of the whole undertaking :

*"We wish all to draw more closely to each other, to labor more unitedly, to give more nobly, to pray more fervently."*

The question then arises, How is this to be accomplished? and we can only quote afresh the Church's rule, and make that the guide of all our actions—"In essentials Unity, in non-essentials Liberty, in all things Charity."

This foundation principle prevents entirely the formation of a Society, according to the common interpretation of the word. It stands greatly in the way, too, of the mere banding together of Parochial Societies, as was at first suggested ; and makes wholly impossible the putting forth of any set of Rules, or form of Constitution, for the use of such Societies. That which would answer for a city parish would be quite unsuitable for a Mission station ; and the work which an already overburdened people could only undertake with great self-denial, would be child's play to their sisters who merely guess at the meaning of the word.

First, then, the Unity. That which no rigid system can bring about must be done by the active, living power of Love. The tie which must

bind together the women of the Church in their work for CHRIST, must be a personal, ardent devotion to their common LORD and MASTER ; a faithful sympathizing fellowship with one another for His dear sake ; a mutual interest in the spreading of His Church ; a fervent united prayer, " Thy Kingdom come." This is the power ; and, to insure its being active and living, two methods are proposed :—The daily use of certain Collects, prepared for distribution among the members of the Association ; and frequent correspondence between the Secretary in New York and the Members of the Association throughout the land. This correspondence will be carried on mainly through Parochial Secretaries, appointed by their Rectors ; but letters from all whose hearts are in the work will be cordially welcomed and promptly answered. Much of this correspondence must be done by means of the Press, but it is hoped that this will not hinder the attainment of the desired end.

And next the Liberty. One Rector sends a very excellent formula for his Parish Guild Reports, and writes : " I enclose a paper which will show at a glance the proposed working of our parochial organization for the various departments of work in the Church. I do not want to suspend my own plan for any other, or to have any other collide with the one we have adopted." This expresses a common and very natural objection, where parishes are already actively engaged in good works. We would meet it thus. Every woman who becomes a member of the Association pledges herself to do whatever she can in aid of the Missionary cause. If, then, she belongs to a Domestic Missionary Relief Association, to a Missionary Guild, to an Indians' Hope, is she not simply carrying out her pledge ? Our aim is not to do away with any labor of love which is being done for the MASTER, or to supersede any existing parochial work by a creation of our own brain. Therefore it is that we say to all : Do what you can, and do it in just the way best suited to your individual tastes, to the circumstances of your parish, to the state of life in which God has placed you, and to the talents with which He has entrusted you. We would only add one question : *Are you doing all you can ?*

It may be asked : What more can this Association hope to accomplish than is being done by already existing societies ? We do not know. Perhaps, here and there, a parish which has never yet worked at all for Missions may be encouraged to begin, or a parish which has hitherto worked well may be stirred up to greater zeal and fresh activity. Perhaps some individual effort may be aided by the intercourse with others, or the heart of some lonely Missionary cheered by the news of awakened sympathy at home. Perhaps, here and there among our women, dwelling peacefully in the midst of friends and kindred in their native land, one may be touched by the thought of her sisters who are laboring among the heathen, and may be led to say : " I can no longer be satisfied to give only my money and my prayers—here am I, LORD ; send me." But why speak of results at all ? Man looks at results,



GOD looks only at our efforts. Let us do our duty faithfully, in whatever way the Church approves, and leave the future in His hands with Whom alone the ordering of success or failure rests.

To sum up the general principles of the undertaking :

*First.* Any woman of the Church may become a member of the Woman's Missionary Association, Auxiliary to the Board of Missions, by enrolling her name upon the list of the Association. This may be done by giving her name to the Parochial Secretary, wherever one is appointed by the Rector ; in other cases, by sending it directly to the Corresponding Secretary in New York. No subscription fee is required, but the fact of membership implies a pledge that she will aid the Missionary work with her sympathy and her prayers ; and with time, labor, and money to the extent of her power.

*Second.* The members of the Association use daily a short form of prayer, in behalf of the Association and of the Missionary work.

*Third.* All members are invited to correspond with the Secretary in New York upon any subject connected with Missionary work. In all parishes where the Rector approves, a Parochial Secretary will be appointed, upon whom this correspondence will principally devolve.

*Fourth.* It is hoped that each member of the Association will conscientiously decide upon a certain sum which she can lay aside each week for the LORD. Such offerings may be forwarded through the Rector or the Parochial Secretary, or may be laid upon the alms-basin at the time of the weekly or monthly Offertory. In the latter case, they should be enclosed in an envelope and marked, "Board of Missions, Domestic Department ;" "Board of Missions, Foreign Department ;" "Board of Missions, Freedmen's Department ;" "Board of Missions, Indian Commission ;" according to the wish of the individual giver. Let no one be discouraged by the feeling that she can do but little. A penny a week from every woman in the Church would amount certainly to no less than \$100,000 a year, which is no trifling sum. .

*Fifth.* Membership in this Association does not prevent, but rather encourages membership in Parochial Societies for Missionary work ; and it is a part of the plan of the Association to assist in the formation of such Societies, wherever such assistance may be requested with the approval of the Rector.

Communications should be addressed to

MISS MARY A. EMERY,

22 BIBLE HOUSE,

NEW YORK.

## GOOD WORDS.

FROM among the many kind and cordial letters daily received from the Rectors of different parishes, we make the few following extracts. The first two are worthy of particular note, as expressing a warm sympathy and interest in the movement and a deep appreciation of its importance, notwithstanding limited means, small numbers, and pressing parochial claims. May all who shall consider and obey the command: "Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little," experience the fulfilment of the promise: "*for so gatherest thou thyself a good reward in the day of necessity.*"

"It gives me great pleasure to say, in answer to your circular on the subject of Woman's Work in the interest of Missions, that I have obtained the consent of a most excellent lady to act as your agent in this parish. I not only cheerfully give my approval to this new feature in the Mission work, but I feel very grateful to you for affording me a much-desired means of interesting the ladies of my parish in the Church's operations outside our own limits. We are a very feeble parish, both as to numbers and means, and, as is usual in such cases, so long as our people look at home, they will feel their weakness to the extent of being discouraged as to their ability to provide themselves the ministrations of religion. I have, therefore, been anxious to draw their attention to what their brethren elsewhere are doing for the glory of our LORD, and for the effectual redemption of them for whom He died, feeling assured, if I could once get their sympathies enlisted in this great cause, they would no more feel that they were too poor or too few to do anything even to serve themselves. Though I cannot promise to be of much profit to you for a time, I very gladly enter into your scheme, and trust that eventually we shall be so much strengthened by this healthful knowledge that we shall be able to make you some return."

"I am in deep sympathy with the object which you seek to attain, as I suppose it to be that of diffusion of a greater degree of intelligence among the masses of our lay people about the general Missionary work of our Church. This parish is a Mission, only one year old, and is properly the centre of a large, widely spread Missionary field. It is the only point in a district, over one hundred miles square, where the Church is even attempting anything. My people, with the exception of two or three, are not Church people from principle, but I am trying hard, by God's help, to make them such. We have just completed a small chapel wherein to worship, and it is a struggle for them to finish paying for that and sustain their Minister; therefore not much, if anything, can be expected of them at present in the way of contributions for Missions. However, I am desirous that my people should know of the wants of the Church in her several Mission fields, and will further any effort in that direction, especially that which will make the catholicity of the Church better felt and understood among them."

One Rector presents a thought which may not have occurred to many of our readers:

"I am most happy to learn that, by the new arrangement, the Board of

Missions will be brought into immediate co-operation with the really effective laborers in the vineyard of our LORD."

And another says :

"It will give me the greatest pleasure to help forward the cause of Missions in this way. I am sure that information is all we need to awaken an interest in the Missionary work."

Here are words which will find an echo in many hearts :

"I am delighted that our dear old Church is waking up to the importance of organized woman's work, and I pledge myself to do all I can to further you in it."

And to these final words every Rector will surely say, Amen :

"I pray that this new branch of Missionary organization may be made, by the blessing of the HOLY SPIRIT, the means of awakening and sustaining the interest of our parish in Mission work, that we may pray more, and give more, than we have ever done before, and so be ourselves blessed while extending to others the blessings of the truth as it is in Jesus."

### WOMAN'S WORK AMONG THE PONCA INDIANS.

THE Ponca Tribe of Indians, about seven hundred in number, is located on the west bank of the Missouri River, in Dakota Territory, near the boundary of Nebraska. The Rev. J. Owen Dorsey began his ministry among these Indians in the spring of 1871. He spent four or five months on the Reservation, teaching them by the aid of an interpreter, encouraging their children to attend school, and forming a written language, into which he translated the LORD'S Prayer and the Apostles' Creed. He soon found, however, that it was impossible to reach successfully the women and young girls of the tribe, unless his labors were supplemented by the services of Christian women, who should gather them into sewing schools and mothers' meetings, and welcome them to the House of God. Mr. Dorsey attended the meetings of the Board held in Baltimore last October ; and, on his return, he was accompanied by his mother, Mrs. Stanforth, a lady well qualified in every way for the arduous duties of nurse, teacher, guide and friend to these poor, ignorant heathen. She works single-handed at her post ; while fresh opportunities arise daily before her of aiding and instructing in the heavenly way souls, bought by the same Precious Blood as her own, who have only just begun to hear of the SAVIOUR Who died for them.

The following extracts will give some insight into her daily life :

#### *Extracts from Mrs. Stanforth's Letters.*

Dec. 18th, 1871.—White Eagle visited the morning-school to-day. He made no remarks about the school, but reproved his son, William Welsh, for not speaking out loud when reciting. Mac and Lucy have just said their prayers and gone to bed. I have taught Mac the hymn, "JESUS, SAVIOUR of my soul." He is now learning the Creed and the Venite. He says that he wishes to learn the whole Service. He is learning English very rapidly. I



trust that Mac will become a true Christian, for he is so intelligent, has such common sense, and is so observant and practical that he would make a very useful man for the Church.

*Dec. 20th.*—Owen had seven men at school to-day. He feels very much encouraged about his men's school. We think after we get the chapel there will be a large class of men. I think that there should be at least one hundred and fifty children in the morning-school. The Government clothes fifty; we ought to clothe one hundred.

*Saturday, Dec. 23d.*—I was up this morning at four o'clock, as Owen had promised to be ready by half-past eight o'clock. The sleigh came for us at half-past ten. Our party consisted of Mr. Marshall (who is building the chapel), his wife, and their infant four months old, Owen, Mac, and I. We started for the Santee at a quarter before eleven. Before we had gone a mile the sleigh upset and turned over twice, striking me on the head. We started again; but the team was almost good for nothing. We did not cross the Niobrara till nearly three P.M. We left the horse at Paxton's, from whom we obtained another horse to go with our mule. We went along more rapidly till about six o'clock, when the team gave out, being half-way up a long hill. At last Mr. Marshall said that he would go to the house of Godfrey, about a mile beyond us, and try to get help, if Mrs. Marshall and I were not afraid to stay. Of course we consented. As we sat waiting in the bitter cold, Mrs. Marshall gave me the history of Godfrey. He is the colored man who led on the Indians in the massacre of 1862. He turned State's evidence and was pardoned. He followed the Santees when they were banished from Minnesota. In about an hour and a half Mr. Marshall returned with Godfrey and a pair of strong horses. We were so benumbed with the cold that we could not go further than Godfrey's house. Godfrey's wife, Sarah, is a Christian Santee, and is one of Mr. Hinman's congregation. She is the aunt of the Rev. Daniel Hemans, one of our Santee Deacons. Sarah received us kindly, and soon had a good supper ready for us. Persons at the East would have been surprised could they have seen the neat table that this woman prepared. I could but think of our poor Ponca women. Only a few years ago this woman was a heathen, banished from her home. Now, how different! We did not fear to spend the night in her house, on the prairie, far from all the whites. I must tell you of our supper, so you may know exactly how a Santee woman can get up a supper in an hour. We had very nice white bread, Graham bread, beefsteak, potatoes, good butter, fried cakes, sponge-cake, apple and pumpkin pies, tea and coffee.

*Jan. 9th, 1872.*—My heart has been very glad all day. As I go about my work, I feel cheered to think that the Church people at home have not forgotten us. It is helpful to know that the lady friends of our Mission are doing a part of the work at home. The people at the East have no idea how a letter helps us here. They would have to be placed in our situation in order to understand it. If they could see the poor, half-naked, destitute heathen who come daily begging for clothing, and have to be sent home without any help, it would, I am sure, arouse every one to immediate action for the relief of these poor people. And not only so, it would cause every Churchwoman to think, "What luxury am I now enjoying that, for CHRIST's sake, I can sacrifice, and devote the price to God's service, by helping to civilize and Christianize these poor heathen with whom all of us must stand at the last day, and give an account of our stewardship?" Oh, that all would ask themselves, "What account have I to give of what I have done for the

heathen?" To-day I have given medicine to five sick people. So many have coughs—but no wonder—they have neither shoes nor stockings, only mocasins.

*Jan. 11th.*—To-day I have had about twenty visitors. I find that I cannot have any particular hour to receive them. I must receive them kindly at all hours. This morning two women (both having families) came very early. I took them into the kitchen, and left them with Tim, whilst I did my housework. When ready to sit down to sew, I invited them into the sitting-room. I wish that you could have seen them. They did not know what to think about the carpet. They made a great many exclamations in Ponca, and one of them crawled over the floor to feel the seams, and then she tried to pull up some of the tacks. I found out that she wanted to see the other side of the carpet. These women wanted underclothing, but I had none for them. A great many children come around the house and look in. I asked the interpreter if these children would like to come to school. He said, "Yes, their fathers and mothers want them to come." I think that all the new building should be used as a school. The four rooms—two on each side—would suit for recitation-rooms for classes of twenty-five or thirty scholars. The church ought not to be used as a school-room if it can be avoided. We ought to have a lady teacher when we move up to the new school.

*Jan. 15th.*—I am anxious to open a school for women and large girls, from twelve to two o'clock. I can devote two hours to teaching, and two to visiting the people. I will have to let the Indians know, through their chiefs, that I cannot be kept at home during these hours by visitors. We have had a large number of visitors to-day. They will come and sit for hours. Even in our little household, where everything is so plain, there is much that astonishes these people. I had an occasion to use the colander last week. There were a large number of visitors in the kitchen at the time. They jumped up, took the colander, looked at it, and passed it around to each other. One held it up, looked through it, and made the motion of pouring water into it, saying, "Pi-agh-i" (It is bad).

Just as our dinner was ready, Black Crow (a chief) came and brought his son, Robert Clarkson. We were not exactly prepared to take the boy, but we did not wish to send him away, so we took him, and asked his father to stay to dinner. Robert had on leggings, a dark calico shirt (very ragged), and a scarlet blanket. As soon as dinner was over, I commenced searching over the things to see if anything could be found to fit him. I found a pair of old ragged pants that it took two hours to patch, a black alpaca coat, an old vest and some underclothing. All had to be mended, and it took me until ten o'clock. Then Robert took a bath, and put on his new (?) clothes. The next thing was to cut his hair.

If my friends at the East could have looked into our room, used for parlor, dining-room and sitting-room, this evening, they would have seen a remarkable group. The table was in the middle of the room. I sat on one side sewing on the clothing for Robert; John, our Yankton boy-interpreter, sat opposite, and was reading in English; Robert sat at my left, I teaching him the first verse of "Sun of my soul, Thou SAVIOUR dear;" Mac was on my right, studying the Creed, and asking me the meaning of words; and Lucy was next to him, striving to read in her Prayer-book, but too shy to ask for a word. What would *they* think of spending evening after evening in this way?



My evenings are short and very happy. I trust that we are training these boys for workers in the vineyard.

*Jan. 16th.*—This has been a busy day, being wash-day. So many come to see the washing-machine and clothes-wringer. At one time we had eight sitting in the kitchen and five outside the window. There has been a strange girl around the house for the last week. This is the third day that she has come in. I put her to work this morning, and she proved a great help. She must suffer very much from the cold, for she had only a very ragged calico skirt and "josey." To-morrow I will cut out a calico dress for her, and teach her to make it. I do not know why, but I am impressed with the idea that this girl is to be very useful to me. She is not a good-looking child; some would call her very ugly, and she certainly is very awkward and filthy, yet I am singularly drawn toward her.

*Jan. 17th.*—The Indian girl came early this morning. I cut a dress and gave it to her to make. She knows very little about sewing, but appears anxious to learn.

Iron Heart is very anxious to have an overcoat and a suit of clothing. He says that he will make on muslin or on the doors of our house some very beautiful sacred pictures, if he can get the clothing. This man never fails to come to school and Service. He is in earnest, and is trying to find the good road. Will not some one at the East send him a suit of clothes? He is about six feet high, neither slender nor very straight. I will see that they get the pictures.

*Jan. 18th.*—We have had at least fifty persons around to-day. Some come in, sit a few moments, look around, and then ask if they can smoke. As soon as they finish smoking they leave. But the most of them make long visits. This morning Julia Prinieau brought me her little grand-daughter, Mary Ann Pepin, to live with me. She is now seven years old, and I am to keep her until she is grown. I wish that some of the little girls at the East could have seen Mary Ann when she came. She had on a bright calico wrapper with a flounce, moccasins, two bead necklaces, and two pair of earrings with pendants. Her hair was in two long plaits. After dinner I gave her a bath and cut off her hair. I was afraid that she would cry at having her long and beautiful hair cut, but she willingly parted with it when she saw what a pretty comb she was to wear. When her bedtime came, I called her to me to kneel down and learn the Lord's Prayer. At first she refused, but, after a little persuasion, she came and knelt, saying it in English—the first time she had ever said a prayer.

Flying Hawk applied to Owen to-day to get his daughter taken into our family. I now have five: Mac, Lucy, Robert, John and Mary Ann. I desire to take one more, but think it best to try to find a girl of about twelve or thirteen years old, who can help with the housework. I have the washing and ironing, as well as the cooking, to do for all the children, with the exception of Mary Ann, whose grandmother is to wash for her until I get a cook.

*Jan. 19th.*—Lean Wolf came early this morning and asked me to take the girl who has been coming to the house for several days. He says that she is an orphan, that he is too poor to keep her, that she has very little clothing, and he is unable to get any for her. Tim, Mac, Lucy and Robert say that she is a rogue; but I have thought it all over, and have decided to let her come every morning and stay until night. I will clothe her, and, if I find that I can teach her the sin of stealing, I will then take her into our family.